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THE

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# MADRAS JOURNAL

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## I.—*Translation of the Kongu-desa-rajakal. By the Rev.* WILLIAM TAYLOR.

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### INTRODUCTION.

AT an early period of my analysis of the Mackenzie Manuscripts, I had occasion to introduce a Notice* of the work entitled *Congu-dēsa-rājākal,* and to give a brief indication of its general characteristics. It does not seem to me that, in writing that notice, I had retained any special recollection of having before adverted to it; as in Orient. Hist. M. S. translated, vol. 2, p. 63; which may be accounted for, by my always disliking to look again at that work: an aversion the impropriety of which I have only recently seen. A sentence or two from the page adverted to, may be here introduced: "This Manuscript appears peculiarly valuable from being the only one, as is conceived, bearing on this section of the south country." "The plan of printing Manuscripts *verbatim* with literal translations, as the foundation of general inferences from the whole, at a future period, is the only means of providing a safe chart to the general historian, in this long neglected, and

* 1st Report, Journal of Literature and Science, Vol. 7, page 3.

supposed to be, barren field."—"Mr. (Professor) Wilson says (Des. Cat. vol. 1, p. 198,) 'According to this work the series of *Konga*, or *Chera*, princes amounted to twenty-six, from *Vira-raya-chacraverti* to *Raja-malla-deva*; in the time of whose descendants the kingdom was subdued by the *Chola-raja*.' What descendants, or how many of them intervened between *Raja-malla-deva*, and the *Chola* conquest, seems needful to be ascertained, before attempting the ascending series up to *Vira-raya*."

Before the publication of that volume (in 1835) the mistake, which appeared in a few of the earlier printed sheets of supposing the Mackenzie Manuscripts to be at Calcutta, was removed; and access to those Manuscripts, then deposited at the College, was given to me. One consequence was my translating the Manuscript in question, during a period of some leisure in 1836; and when (towards the close of 1837) the analysis of the collection was begun, I did my best from the two imperfect copies to make one complete, by collation; but failed of success; and subsequent care to recover, if possible, the lost leaves, from amongst other fragments in the collection, also failed. The notice above adverted to, was penned from a general recollection of the translation, but recently made. I had no intention to be particular; and no time to be critically nice. A great work was to be done; and a very limited time, within which it must be done, had been assigned. Besides in a mere abstract, anything like nicety was excluded. My own notion of exactitude is, a printing of the document on the one page, with a closely literal version on the other page, as above indicated; and as at various times, was largely dwelt on: particularly in Madras Journal of Literature and Science, vol. 6, page 156.

In consequence of my removal, in 1839, to the Mission Premises at Vepery, and again in 1842, and back to my customary residence in 1840 and 1842, occasioned by the unhealthiness of the Mission Premises, my books and papers became subject to considerable disorder: the lighter pamphlets, and papers in particular. Hence my rough version of the *Congu-*

*dēsa-rājākal* narrowly escaped destruction by *termites*. When recovered I could not, from want of leisure, pay any attention to it. A few hints and suggestions occasionally received from Walter Elliot, Esq. sufficed to keep the document in recollection; and, very recently, a period of some leisure having recurred, I took up the rough translation in earnest: after completing an ethnological Essay on Eastern Relations previously forwarded. Various occurrences have unavoidably diverted my attention, notwithstanding, comparative leisure enjoyed. At length I am able to issue the document from my hands; after bestowing on it as much care and attention as I could command.

The translation is close and literal; the original on a parallel page is wanting to make the whole complete; according to the idea of several good* judges, as well as my own idea. That deficiency cannot now be helped: it may be remedied at a future day. I have not intentionally misled the reader; as I regret to find too many, so called, translations frequently do. It is still very desirable to collate three or more copies, if they can be found, and to fill up chasms; for much has been made to depend on that defective passage, which is near the close of the *Chola* dynasty.

Throughout the document, the word used is *Congu-dēsa*. I do not once find *Chera-desa*. The *Kērala* and the *Concana-dēsas*, as distinct, do occur. In inquiring verbally about the *Congu-nād*, as more usually phrased in Tamil, I have been told it was the neighbourhood of the *Coimbatore* province. Dr. Rottler, in that portion of his Dictionary which was revised by himself, terms the *Congu-nad* "the Malabar country;" by which, I presume, he meant "the Malabar Coast" or Malayalam Country. He could not mean the region of "the Malabars," or Tamil language; because that is contrary to other portions of the Dictionary; and to fact. But he states *Congen* to be an epithet of the *Chera* king; or, of an inhabitant of that country. The *Nigandu* extends the title to the *rāja* of *Codugu*, or Coorg. These remarks are made, because there are

* Madras Journal of Literature and Science, Vol. 6, page 165.

some discrepancies in the Manuscript; because the bounds of the *Congu* and *Carnātaca-dēsas* are made to run into each other; and because sometimes the term *Carnātaca-Congu-desa* occurs: implying *Congu* to be a conquered and subordinate portion of *Carnata,* as it probably was during the *Oyisāla* dynasty of *Vellālas.*

With these few and brief indices, the translation of the Manuscript—in a somewhat homely, and not idiomatic, style—is commended to the attention of the reader: not for the elegance of the manner; but for the possible importance of the matter, which it will be found to contain.

MADRAS,<br>*Pursewaukum,*<br>*April,* 1846.

W. T.

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## CŌNGU-DĒSA-RĀJAKAL.

*The Dynasty of Sri-Vira-raya Chacraverti, and of Gōvinda-raya.*

1. Vira-raya. In the history of Kings in the *Cali-yuga* the first name inscribed is that of *Vira-raya* Chacraverti of the *Retti** tribe, who ruled in the town of *Scanda*† in the *Congu* country. He was installed in the throne of the *Congu-dēsam* and, being anointed wore the crown; and, enjoying all manner of prosperity, he ruled with equity and justice, and so protected the country.

2. Govinda-raya. *Gōvinda-rāya* of the solar line, being crowned ruled in *Scanda-pura,* in *Congu-desam,* with a splendour exceeding that of his father *Vira-rāya Chacraverti:* and, being of illustrious fame, there was no king equal to him.

3. Crishna-raya. *Crishna-rāya* being crowned in *Scanda-pura* of *Cōngu-desa;* and searching the *Nîti Sastra* more, he reigned with greater equity and justice than his father *Govin-*

* The Retti, or Reddy caste, is a tribe of cultivators of the soil. The Vencata-giri chiefs came from that tribe. It is usually considered a northern tribe. In Canarese and in Telugu the term corresponds with Vallala in the Tamil language.

† The exact locality of Scanda-puram is of consequence. It cannot be determined by the M. S. alone.

*da-raya,* and acquired great fame; being without equal among kings.

4. Calavalla-raya.

*Calavalla-raya* being crowned, reigned in *Scanda-pura* of *Congu-dēsa:* he exceeded his father *Crishna-raya* in equity and justice; and, enjoying all prosperity, was much celebrated.

5. Govinda-raya.

*Govinda-raya* being crowned in *Scanda-pura* of *Congu-dēsa* was more celebrated than his father *Calavalla-raya.* Going to war with hostile kings he overcame them; received tribute from a great many of them; and, performing many acts of charitable munificence, he governed the kingdom. Then (according to inscription) in the year of *Salivāhana Saca* 4,* in the 17th or *Subana* year of the *Prabhavādicāptam* (cycle of 60 years) in the full moon of *Vaiyasa* month (May), this *Govinda-raya* made a grant of land and gave a *Sāssanam* (record) to the *Jaina* named *Arichanna.*

Salivahana Saca 4.

A. D. 82 + or 40 + 79=119.

That land belonging to the *Culasta* district in the town called *Bōmacoma*, extended to seven *Candacas* (a measure). The charitable grant was made to the Temple called *Congani-varmam-basta Jainya-Devatārchani.* The name of the *pusāri* officiating in that temple, and the *Guru* (spiritual preceptor) of *Arichanna* was *Pranyābācharya.* He resided at the foot of *Sri-carē-vricsha* (*the sacred tree*, or shrub, planted near *Jaina* temples). In those days the names of (distinguished) *Jainas* were *Pancha-nandi*, *Checupa*, and *Jaya-deva.*

6. Chatur-bhuja-Cannara.

*Sri-Chatur-bhuja-Cannara-deva Chacraverti*, of the *Retti* tribe, and solar line, who had four hands, being crowned in *Scanda-pura* of *Congu-dēsa*, whenever it became needful to go to war, he went out joyfully with eighteen (kinds of) drums, and was a conqueror. He knew how to play on the *vina* (or lute) and also the *Barata Sastra* or the art of dancing. He understood the enchantments *(mantra)* of the *Cotandam*, or bow, and of the *Nāga-archina mantra.* He acquired all kinds of banners, taken from conquered kings; and ruled the kingdom with great equity.

Thus there were three persons acquainted with the sacred books of those *Jainas.* Their *Guru* was named *Naga-nandi*, who was

* The year four (4) does not to me appear satisfactory. It has the semblance of a number thrown in conjecturally: and one character on the right side might raise it to 40 or 400.

thoroughly versed in their religious wisdom (வேதஞானம்) *veda-njānam.* He was one who well explained the spiritual treatises of that religious system to those kings who belonged to it. He lived to a very advanced age.

The son (of the before mentioned king) *Tiru-Vicrama-deva Chacraverti*, being anointed and crowned, in *Scanda-pura*, ruled the kingdom. Then *Sancara-devar* (*Siva*) visibly appeared to him; and, in consequence, he quitted the *Jaina* religion, and was turned to that of *Siva;* and on setting out to the conquest of the *Dacshin** country, he made presents of lands and other things; and overcame the *Chola*, *Pandya*, *Kerala*, and *Malayāla* countries, and returned. Then the grant of land, by inscription, was S. S. 100† in the *Sidhartha*, or 53d year of the cycle in *Vaiyasi* month, in the bright half of the moon's increase, on Monday, at the time when the moon's eclipse‡ was half finished, *Tiru-Vicrama-deva Chacraverti* gave to the *guru* named *Narasinga-patta*, of the *Bharadivaja* tribe, a charitable inscription (donation) of (*Panche-sata*) five hundred *Candacams* of land. That land is situated in *Congu-desa* near which that *Sancara-deva* temple is situated, in *Scanda-puram* (at a distance from the temple.) This king also ruled over the *Carnataca-desa.*

Salivahana Saca 100, A. D. 177—8.

7. Vicrama-deva.

8. Congani-verma.

§ *Srimat-Congani-verma-dherma Mahathi-raya* of the *Cānāvayana* tribe, of the *Gangd* race, be-

* The statement that Vicrama-deva after quitting the Jaina religion, and following that of Siva set out to the conquest of the Dacshin (South) country, and overcame the Chola Pandya, Kerala and Malayala countries, requires grave attention as to whether this language accord with the lower portion of the modern Mysore country. The point will come into further discussion.

† The date S. S. 100 or A. D. 177—8 has some appearance of being artificial. By a rough process of my own, grounded a retrocession of the moon's nodes, reckoning backwards, I found that an eclipse did occur about that time: and running the calculation forwards, from the eclipse which took place at the death of Julius Cæsar, the like result occurred. But I wish an astronomer would check the date. Supposing it ever so accurate, the date of an eclipse might have been taken from astronomical tables, and inserted, as that of an inscription. My objection to an inscription of so early a date is a practical one. No legible inscription has been found, in the South Peninsula, higher up than about S. S. 1000. Inscriptions in the Pandya, and Chola, desas, presumed to be of older date, are worn and defaced, by time, with only a few legible letters.

‡ Esteemed of peculiar merit just then, even to the present time.

§ To the best of my knowledge and recollection, the title Srimat or Srimati, is not of Southern usage. In Mahratta, and Canarese, inscriptions, it is of almost uniform occurrence. In the Tamil language inscriptions are I think uniformly commenced with Svasta Sri.

ing crowned in *Vijaya-Scanda-pura*, ruled the kingdom. This king, in going out to conquer hostile kings, was accustomed to cut a stone asunder with his sword; and then to vow that this was a pattern of what he would do to the kings his enemies. Accordingly he went forth, and killed those kings, who opposed him; taking tribute only from those who submitted before him; and thus caused his reign to be marked by great princely wealth. The manner of his munificent charity was such, that this king shone like the sun in the firmament above, in dispersing the darknesses of all the sins of his own *Ganga** tribe of people. As he was exceedingly wealthy he first acquired the *pre-nomen* of *Srimathi*, and afterwards as he ruled the kingdom, making many charitable donations, he acquired the surname of *Dherma-mahathi-raya.* As wealth, the *Congu* country, and great munificence, were possessed by him, he was hence styled *Srimat-Congani-varma-dherma Mahathi-raya.* Having acquired great fame he protected the kingdom. His reign was in S. S. 111, in *Pramōdūta* year.

9. Madhava.

The son of that king *Srimān-mādhava-mahāthi-rāya* being crowned king of *Congu-desa* in *Vijaya Scanda-puram*, governed the kingdom like his father; and understanding many arts, and law books, enjoying kingly prosperity, he gave presents of money and vestments to learned men, to poets, to poor people, and those very poor: he was like the *Carpaca*-tree of plenty, which gives whatever is sought from it. So he gave to all who asked, and obtaining high reputation in the world, he governed the kingdom. Hence he acquired the fame of *Sriman Mādhava Mahathi-raya.*

10. Hari-Verma, S. S. 210.

His son *Srimat-Hari-Verma-mahathi-raya* being crowned king of *Congu-desa* in *Scanda-puram*, being in a great town of the *Carnataca-desa* called *Dalavan-pura* he protected (or governed) the country of *Carnataca.*† By the four devices of peace, division, tribute, war, (*Sāma, betha, dhana, tandam*) he derived tribute from many kings, and being

* The Vallalas, or agricultural tribe, call themselves Ganga-cula, in distinction perhaps from the Agni cula, fire-tribe, or Cholians.

† In the reign of Hari-verma we find a change of capital from Scanda-pur: to Dalavan-pur: Verma is not a Southern title. It was used by the Kadamba dynasty at Banavasi north, near the site of Gootul in modern maps. In this reign the first mention is made of Talicad; Takadur being a dependency. Telikota is due north of Gootul; and to the northward of east from Belgaum. The M. S. does not spell the word Talcad but Talicadu.

more warlike than any of the kings between the four seas, he became more wealthy than even *Hari,* who dwells with *Lacshini* (goddess of wealth or plenty) and therefore acquired the name of *Srimat Hari-varma Mahathi-raya.* He gave grants of lands, and other things to many persons. The detail of his grants of land is the following:

*Saca* year 210 in *Subakirathi* year in *Panguni* month, in the bright half-moon's age on the day of the full, on Thursday (*Vrihaspati-vāram*) he gave the village of *Takadūr* to the *Sipahis* (soldiers) who before dwelt in the pettah of *Talicad,* three portions; and one portion to a Brahman who performed religious ceremonies in the temple of *Mūlasthanēsvara* in the said village.

11. Vishnu Kopa (or Gopa.)

His son was *Vishnu-kopa-mahathi-raya.* Being crowned in *Dalavan-pura,* the metropolis of *Tălicad,* he conquered to the south at the head of the four kinds of troops, and acquired the fame of a great warrior. He performed many munificent acts; such as, gifts in general, donations for temple service, and gifts to spiritual preceptors, and many others. He built a *Vaishnava* temple in his kingdom; and being a great devotee* of *Vishnu,* he acquired the name of *Vishnu-kopa-mahathi-raya,* and with it great fame. Both the *Congu-desa,* and the *Carnataca-desa,* were subject to him. As this *Vishnu-kopa-mahathi-raya* at first, for some time, had no child,

12. Madhava.

he adopted a son from the same race, named *Mādhava-mahathi-raya:* he was anointed in *Dalavan-puram,* and in subordination to his foster father's directions he, for a time, governed the kingdom. Subsequently *Vishnu-kopa-mahathi-raya* had a son born to him, named *Crishna-verma-mahathi-raya;* in consequence of which the said

13. Crishna-verma.

*Crishna-verma-mahathi-raya* was anointed in the capital, and after having given up to the before mentioned *Madhava-mahathi-raya* some provinces situated near to the foot of the mountain passes, he then governed the kingdom. This *Crishna-verma-mahathi-raya* governed the *Congana*† and *Carnataca* countries with great equity; and being a votary of *Siva* he caused several *linga* images to be set up, and consecrated in *Dalavan-*

* In Vishnu Gopa we meet with another change of religion, he being a Vaishnava. Krishna-verma reverts to the Saiva religion.

† In Krishna-verma and Druhvaniti we find mention of the Congana country: before it is uniformly Congu-desam.

*puram;* and giving lands in donation to those temples, he was like fire in the forest of this sinful *Cali* age ; (that is removing evil even as fire burns up a forest,) and thus he governed the kingdom with greater equity than his father. As this king had no son, after the said *Crishna-verma-mahathi-raya*, one of the above mentioned

14. Dindicara.

race (whence *Madhava* was taken) named *Dindicara-raya*, son of *Pari-kulatti-raya*, held the kingdom in his power. But afterwards the *Mantri*, the *Senāpati*, and other courtiers, taking counsel together, anointed in *Dalavan-puram*,

15. Congani. S. Saca, 288, A. D. 365—6.

*Srimat Congani Mahathi-raya*, son of the younger sister of the late *Crishna-verma-mahathi-raya;* and he, while ruling, being skilled in many sciences (or arts), and understanding many languages, conquered many countries ; receiving tribute from them, and bestowing greater charitable largesses than any of his predecessors, he governed the kingdom. At that time some portion of country was under the rule of *Hari-chandra-dindicara-rayen.* In it near to *Alur* he (*Congani Mahathi*) gave the village of *Parol-kenur* as a charitable present to the wife of his Sirdar (general). His son

16. Druhva-niti.

was *Druhva-niti-raya*, who being anointed (or crowned) in *Dalavan-puram*, protected (or governed) the *Congana* and *Carnataca* countries ; and having read many *Mantra-Sastras*, and being a great magician in the *Mantras*, whenever he might go to war with his enemies, by the power of his *Mantras* he would make a loud sound. The forces of the enemies remained mute and motionless, with their warlike arms upright in their hands, and without knowing how to make use of them. He appeared to his enemies like *Yama* (the regent of death) in the time of the *pralaya* (or universal destruction by the deluge). He made a vigilant supervision of justice to the inhabitants of fifteen borders. He conquered the *Kerala*, *Pandiya*, *Chola*, *Dravida*, *Andhra*, *Calinga*, and many other countries besides ; taking from them tribute : and as other inimical kings were afraid to

17. Mushcara.

come near him, he acquired the name of *Druhva-nithi-raya.* His son was *Mushcara-raya*, who being anointed and crowned in *Dalava-puram*, excelled his father in the *Mantra-Sastra* called *Dhanur-vidya* (science of the bow archery) he took tribute from the countries which his father had conquered; and, continuing to retain them in subjection, he made them fall at his feet. As he interposed to prevent the regular receipt of the charitable donations made by his predecessors to the

Brahmans and others, he acquired the title of *Brahmhari-raya.*

18. Trivicrama. His son was *Trivicrama-raya*, who being anointed and crowned in *Dalavan-puram*, understood fourteen out of the sixty-four *vidyas* or sciences (known) in the world; and by the four devices of peace, gift, division, and war, he conquered many countries; and taking tribute from them, frequently investigating the *rāja-nîthi*, or equity of kings, punishing the guilty, or putting them out of the way, and protecting the good, he governed the kingdom.

19. Bhuvicrama. His son was *Bhuvicrama-raya*, who being anointed and crowned in *Dalavan-puram* *S. Saca* 461 in *Sïdharthî* year, protecting the *Congu*, and *Carnātaca* countries, he continued the bestowment of the charities of his father; and being victorious, in many countries, he obtained many elephants; and thus acquired the title of *Gajapati;* and, making weapons of the elephants' tusks, he also formed some royal insignia from the same. He continued the exercise of the public charities of his forefathers in the different conquered countries; and in this manner protected the kingdom.

20. Congani. His son was *Congani Mahathi-raya*, who ruled peaceably, surrounded by the splendour of the nine kinds of jewels which every where covered his crown and his throne; and he governed the kingdom with charitable equity. He placed his *elder* brother (supposed to mean his uncle's son, or son of the younger brother of his father) as generalissimo of the forces; and for some time received tribute; but as several kings of countries did not give to him (the general) the customary tribute he (the king) set out with the elephants, horses, chariots, and infantry (the four Indian kinds of arms) these four arms, to make war; and overcame the *Chola*, *Pandiya*, *Drāvida*, *Andhra*, *Calinga*, *Varāda*, *Maharashtaca*, and other countries, even to the banks of the river *Nirmata* (Nerbudda), took tribute, and bringing it home he acquired the surname of *Bhuvicrama-raya.* He with great resulting renown built the fort of *Dalavan-pura;* and, distributing many charities, he protected the kingdom. That *Valla-vācya-raya*, (the elder brother as supposed) conducting himself by trusting the word of his younger brother, went from country to country collecting the tribute; and, fighting with many enemies, conquered them.

21. Govinda. His son *Rāja Govinda-raya* being anointed, and crowned in *Dalavan-pura*, was a holy man of the *Ganga race:* and understanding the good and equitable way, he protected the kingdom; and was like a jewel on the forehead of all kings (that is above them all, or excelling them all). He was like to *Parasu-rama* in the knowledge of

archery, in prosperity like to *Devēndra;* and he made the garlands on the crowns of all other kings to fall at his feet. Taking with him swords, rockets, and other offensive weapons, he overcame hostile kings: he sent a great many persons to the town of *Vaivasvata Menu* (that is, he killed them). He was a very great votary of the *Lingamārcam* (or *Saiva* sect). Consequently he popularly acquired the name of *Nandi-verma.* He ruled for some time in the town called *Mūganda.* His younger brother named *Siva-rama-raya*, being anointed and crowned in *Dalava-pura* he, with great devotedness, inquired concerning the *Niti-sastra* of the divine Brahmans; and so ruled the kingdom. At that time the manner of making donations of land, that is to say during the time that he lived in *Mūganda-patnam*, was as follows: (according to the mode of making the *Sassanams*) *S. Saca-vasthu-grega-banna-yaddha* 591* in *Brahmōduti* year 4 of the cycle, in *Macara* month, (December) the tenth of the year in the *Uttarāyana* (while the sun is to the north of the equator). He was like the *Ganda* bird among other kings, who were lions (fabled to take them, and carry them away) he was named *Siva-maha-raya.* The gift was made to *Vasadeyan*, his town was called *Nettamur;* he was a son of *Vishnu* (one so called), and was skilled in the *Veda-sastra*, a man of holy disposition. To him *Uliyar-hōbhalli* and *Hēli-halli*, were given by the king, in free gift, without rent or tax. And in this kind of manner he performed many other acts of charity. His grandson (*lit.* his son's son) *Prithivi-Congani-mahathi-raya* being crowned in *Dalavan-pura*, ruled over the *Carnātaca-dēsam; Sri-Purusha-raya* being general of his forces, he gave to him (the general) twelve villages in *Vijaya Scanda-puram*, who, residing in them, made war with hostile kings and conquered them; and thus giving great satisfaction to the king, the king conferred on him the title of *Chauriyā-verma-narēndra-Senādipati*, (*i. e.*) the armed warrior, king of men, and commander of the forces. The manner of giving land to him is the following. *S. Saca-Ashta-yulōshya-shutam* 668 in the *Prahbava* year (the 1st of the cycle,) in *Chittra* month, in the fifth day of the bright half of the moon's age in the *Aswini* mansion, the first (of the

22. Siva-rama.

S. Saca, 591, A. D. 668—9.

23. Prithivi Congani.

S. Saca, 668.

* The date S. S. 591, A. D. 668—9, is introduced, apparently by a specimen of the mode of using words for numbers—vasthu-grega 500, banna 90, yuddha 1. There is some discrepancy in the astronomical date, so that I should suppose that instead of Macara (solar sign) we should read Margasirsha (lunar month) corresponding with Cancer. Astronomical dates are not previously given.

two) on Monday. He in the palace, occupied with *Mangala-carma* (or always doing good or agreeable things) received in consequence the name of *Siva-maha-raya ;* and joyfully ruled the kingdom. His younger brother was *Vijayāditya-raya*, whose son was named *Rāja-malla-deva-raya.* He being anointed, and crowned in *Dalava-pura*, protected the *Carnataca* and *Congu* countries. He was beautiful in form as *Manmata* (the god of love) in war, he was like *Arjuna*, in kingly splendour like *Maha-mēru ;* he was even as *Sri-purusha* (Vishnu). In addition to the 12 villages near *Vijaya Scanda-pura*, before given to the general, the king also gave to him *Vijaya Scanda-pura* itself. To this gift, the witnesses were, the ministers, and royal princes of his own race: the divine witness was *Mallicārjuna-svami**, (the name of the idol introduced into the grant, as knowing and testifying to the truth of the gift). In this way he made and bestowed the charity. As he was surrounded by much splendour (*alancāram*) and as he was always prosperous in enjoyment (occupied in state and ceremony) in the palace, he acquired the name of *Siva-maha-raya*, and so governed the kingdom. His son named *Ganda-deva maha-raya* being anointed and crowned in *Dalavan-puram*, and having received the usual insignia of all kings, he took, and brought tribute, from *Drāvida-dēsam*, and making friendship with the *Chola* and *Pandiya* kings, he governed the kingdom, like *Rama* in goodness ; and thus with many excellent dispositions, and with great courage he went into the *Drāvida-dēsam*, and conquering the *Drāvida* king who ruled in *Canchi-patnam*† (Conjeveram) and making war with the *Chola raja*, impressing him with fear, he afterwards made friendship with him ; and thus, bringing fame to the *Gangakulam* he protected the kingdom. His son was *Satya-vācya-rayā*, who being crowned in *Dalavan-pura*, rooted the wicked (or evil persons) out of the kingdom, and protected the good ; and conducting his affairs with perfect equity, he acquired a good name with the title of *Satya-vacya*,

24. Raja-malla.

25. Ganda.

26. Satya-vacya.

* Under Raja-malla we first meet with the name of Mallicarjuna as that of an idol ; of very frequent after occurrence. That name is not common, or even known, in the South. For some extent of country around about the modern Bellary, it appears to have been the popular deity.

† Ganda is said to have conquered Cānchi-patnam ; and if we take the latest date preceding S. S. 668, A. D. 745—6 and add 45 years for the reigns of Prit'hivi, Raja-malla, and Ganda, it will bring us to A. D. 800. Now Canchipuram was nothing worth the mentioning before Adondai ; and that date is somewhat antecedent to the period of Adondai. The date is so much the more credible. Canchi must have been taken from the Curumba ruler.

27. Gunaluttuma.

(the monarch whose *word* is *truth*). His younger brother was *Gunāluttuma-raya;* who, being crowned in *Dalavan-puram,* continued with great equity the distribution of the charitable appointments of his predecessors, in the *Congu* and *Carnataca* countries. He was on friendly terms with other kings, and so governed his kingdom. His younger brother was *Raja-malla-deva-raya,* who being crowned in *Dalavan-puram,* and possessing the insignia of all kings, when he came to make war with the *Pandiya* king, the latter was defeated; and *Malla-deva,* acquired the fame of being without equal in power among any other kings. His elder brother he placed (as governor) in *Scanda-pura,* and so governed the kingdom. The manner of the charitable benefactions made by his elder brother named *Gunāluttama-raya,* was the following *S. Saca,Sombāvasu* 800,*Vihari* year (33d of the cycle) *Ani* month (June—July) on *Guru-vāram* (Thursday or Friday) on the full moon day, in the *Punarvasu* lunar mansion, (the 7th) he gave in full possession, free of all taxes, the village of *Vira-halli* to the officiating hierophant of the temple of the *Jaina** god named *Vishnu-gohalliyam,* who was named *Sashi-pushana-maha-muni,* the disciple of *Agora Sōma-bhagavanta,* the disciple of *Desa Sōma bhagavanta,* the disciple of *Bara Buddha-bhagavanta,* the disciple of *Congana-Culēsvara-bhagavanta,* the gift was for the purpose of sacrifices to ceremonial anointings, and other charities.

28. Malla-deva.

S. Saca, 800, A. D. 877—8.

Subsequently in the island between the two branches of the *Cāveri* river, where *Gautama* had once rendered homage to *Pachama Ranghana, Nayaca* (*Vishnu*), but which place now had become overrun with wood, one named *Tirumalaiya* built a temple to *Rangana-nayaca* and surrounded it with a petty wall; calling the name of the place *Sri-rangha-puram;* and to the westward of the same, he erected a small building with a consecrated image of *Vishnu* in it, to which he affixed his own name, calling it *Tirumala-deva;* and he himself thenceforward officiated as hierophant in both of these temples. This was in *Saca* year (816) eight hundred and sixteen, in *Ananta* year in the 7th day of the bright half of the moon's increase in *Vyasi* month on *Sucra-vāram* (or Friday.)

S. Saca, 816, A. D. 893—4.

* With Malla-deva this dynasty of kings appears to have closed, in or about, S. S. 800, A. D. 877—8; and it would seem as though he had gone back to the Jaina credence. The foundation of a Temple only, by one Tirumala, occurs in S. S. 816, A. D. 893—4. Of course from connected circumstances, this is not Sri-rangham the island near Trichinopoly, but Sri-rangham (the island) the site of the modern Seringapatam in Mysore: the town however not having been founded till long afterwards.

## II.—*Chola Conquest.*

1. Aditya-varma. In the *Chola-desam*, *Aditya-verma-raya*, son of *Vijayadi-raya*,* being crowned in *Tanjavur-patnam*, he came to *Congu-dēsam*, and conquered the *Vardar* (huntsmen or wild people) of the king of *Congu-desam*, and took the town of *Talicad;* and, giving many free endowments to many *agrahāras*, he governed that country, in addition to his own.
2. Vira-Chola. His son was named *Vira Chola-raya*† and was crowned in the town of Tanjore, as ruling also over the *Congu* and *Carnataca* countries: he conquered in other countries; and as being without fear in war, he was very powerful; and as he was a great devotee of *Narayana* he also thence acquired the title of *Vira Chola Narayana-raya.* This king, in alliance with the *Pāndiya* king, conquered many other countries. Afterwards *Vira Chola Narāyana-raya* went to *Singa-dīva*, and engaging in war he conquered the *Simāla-raya* (king of Ceylon). Acquiring great fame in the world and building an *agrahāra* called *Vira-narāyana-puram* (said to be still existing) on the bank of the Cauvery, in the *Chola-desam*, he gave free endowments to the *Brahmans* in it, and also free endowments to other *agrahāras*. He, being one day in (or on) the sea, heard the sound as of the beating of the *māthalam* (a kind of long drum), and considering whence it proceeded he thought it must be *Sabhāpati-svāmi*, of *Chidambaram*, beating the *Damaraca*, a kind of small hand drum, (called in Tamil *uduckai*) and most likely the god dancing with *Parvati:* he in consequence expended great wealth there, and built the *Canaca-sabha*. This king had a great many children. Among these, he gave the *Chola-desam* to *Desōtya-raya*, and the *Dravida-desam* to *Harinjaya-raya:* and then obtained
3. Desotya-raya. *Swergam* (*i. e.* died.) His son was *Desōtya-raya*, who being crowned in *Tanjavūr* he caused his elder brother *Harinjaya-raya* to rule in *Drāvida-dēsa;* and himself attended to kingly duties, and all connected matters, with equity, in the *Congu* country. On the banks of the Cauvery he built four *agrahāras*, called *Chatur-samudram*, or the four seas, and so governed the kingdom. He had no son.
4. Parantaca. His elder brother *Harinjaya-raya's* son named *Parāntaca-raya*, having first fought against the

* The title Vijayadi-raya would imply that the first of the Chola kings is meant; that however is not probable.

† The name of Vira Chola appears in all lists of those kings. It is a mere title, the brave, or champion. The founding of Chittambaram gives a clue to aid from other documents.

*Pandiya* king, conquered him; and, taking tribute, was afterwards crowned in *Tanjavūr*, and building an *agrahāram*, on the banks of the *Cāveri* with endowment, he gave presents of land, of cows, and marriage-presents in providing for females, with other charities. He himself married *Chitliri*, the daughter of *Setu-raya;* by which marriage a son was born to him. Afterwards, by consequence of overcoming other kings, the title *Hari-māli* came; and subsequently he went to another world; his wife *Chittiri* burnt herself with his dead body; but not before many children were born by her. Among the children of that *Parantaca-raya* the one named *Divi-raya* being crowned in Tanjore, and governing also the *Drāvida* country, he, after a while, became greatly afraid of *Vira Pandiya;* and afterwards when *Vira Pandiya* came to fight against *Tanjavūr*, he fought with, and conquered him (that is, the *Pandiya*) and he cut off his ears. In the sequel *Vira Pandiya* went to Madura. In consequence the name *Hari-tittu* was acquired, (by *Divi*). That *Hari-tittu-raya* putting a minister in charge at Tanjore, he himself desiring to conquer *Uttra-desa* (the north country,) he went thither, and remaining there a long time, the people of this *Tanjavur* who were of the royal family, or race, heeding not the counsels of, the minister, fought one against another, which the king hearing of by means of messengers (bearing only a verbal statement) he came back; and, destroying the evil ones, he established the good. He cut out water channels for irrigation from the river Cāveri, and distributed the customary charities. He gave the *Tolābaram*, (or his own weight in gold) to the *Brahmans* (and the *Sōdasa-dhanam*) or sixteen other kinds of charity. Afterwards he conquered *Satti Ranaca* of the *Vaidondai* race; and receiving from him gold, jewels, (ratnam), precious stones, (manicam), and bringing them, he gave them to the *Brahmans*, as presents to *Sri Narāyana*. As he had no child he crowned his younger brother, named *Hari-vāri-deva*. That *H. V. D.* being anointed, and crowned in *Tanjavūr*, during the time that he governed the *Chola*, *Drāvida*, *Congu*, and other countries, his elder brother named *Diviraya* going against *Madura*, with the four kinds of forces, fought against the *Pāndiya* king; who, being defeated in battle, fled away. He in consequence captured the *Pandiya-desam*, and spoiling *Virinji-puram*, he again came to Tanjore. Therefore, as he had conquered a king of kings, he acquired the title of *Raja-raja*.

Hari-mali.

5 Divi.

Hari.

6. Hari-vari.

Or Raja-raja Chola.

The mother of this *Pandiya-raya*, who had fled, being a near relative he (only) took from that *Pandiya-raya* a great quantity of wealth, and then giving up that Madura to him, both parties were subsequently on most friendly terms.

Afterwards that king's general, being a very near relation, he himself came to the house of the latter; who being greatly delighted thereby performed the anointing with gold (called *kanaca-abishecam.*)* The king being rejoiced, commissioned him to go and conquer the (adjoining) countries. That *Amarbhujangan* the general, set out, with the four kinds of forces, towards the west to the mountain named *Saiya;* and, thence proceeding to fight against the *Kerala-desa*, he heard that its king was performing the *Chatur-balayanam*, and other ceremonies; in consequence of which he became greatly incensed and conquered (took) *Kotur*, *Indra-giri*, *Nila-giri-durga* and other places; and, as the entire strength of that king failed him, he embarked on board ship and fled into an island in the midst of the sea. Subsequently this general of the *Chola raja*, according to the permission of his master, collected, and deposited all the plunder of riches, acquired in this invasion, in the *Saiva* temple, on the top of the ghaut: and on the extreme west he fixed a conquest-pillar,† with a flag, to denote his victory to that point; and he thus acquired great fame in the world. After that [small chasm apparently by the loss of a palm leaf, which though searched for, throughout the whole collection could not be found.]‡ *Bhimaraya* having heard this news he overcame him that had come hostilely to battle and killed his son. Thereupon he went to fight against the *Calinga-desam*, and taking thence tribute from that country he went to the *Nirmata*§ country; and there also conquered many kings, and in the *Nirmata-desa* he planted a pillar of victory; and in the south, he erected a pillar of victory, on *Mahĕndra* mountain, having a tiger on the flag (the emblem of the *Chola* king as a fish was that of the Pandiya). Then he conquered *Vaidumba-raya*, *Cāma-raya*,|| *Dhana-vallya*,

* Being presented and lifted above the head. It is still practised, and the gold so offered is given to Temples, Brahmans, &c. being never taken for use by the individual to whom it is offered.

† Jaya-stambha.

‡ The chasm which occurs here is to be regretted. Amarbhujanga had just fixed his jaya stambha, in the extreme west; and disappears. Bhima-raya comes on we know not whence, nor to avenge what quarrel.

§ Confines of the river Nerbudda: but most likely a great exaggeration.

|| The name of Cama-raya is to be noticed. It occurs in an inscription at Malla-puram. The account of the Chola kings closes with the reign of Raja-raja Chola in S. S. 926, A.D. 1003—4. The next following date of the Oysala race is S. S. 991, A. D. 1068—9 an inter-

*Bhima-raya*, *Amma-raya*, and other kings; and, taking many jewels and much riches, and as captives, many females of the royal apartments, as also the golden image made to resemble *Bhima-raya*, and coming together with his army he had an interview with the king. The king being greatly rejoiced with the various acquired wealth, he enlarged the temples at *Chidambaram*. His grandfather had built the *Kanaca-sabha* only; but he now with the aforesaid riches erected all kinds of towers, walls, *mantapas*, flights of steps, &c. and other matters: he also had all kinds of valuable ornaments made for *Sabhāpati* (the idol) and thus performed munificent charity. Subsequently he several times made the *Tolābaram*—(his own weight in gold) as a gift to the *Brahmans*. He built and gave many *agrahāras* on the Cauvery, in free grant void of taxes to the *Brahmans*. He also made some grants of land. Then the *Congu-desa* and *Carnataca-desa* being subject to him he, the *Maha-raja Chola-raya*, gave the name of *Raja-Raja-Puram* to the town of *Keriur*, in the *Talicad* district, in the northern part of the *Congu-desa;* and he gave it to the merchants (*Vaisyar*) of *Dalavan-puram;* and by their hands made *agrahāras* for the Brahmans, and gave these to them: these *Vaisyas* having always been accustomed to worship the *divine brahmans*, (*Deva-brahmanar.*) At the same time he performed many other charities *S. Saca* 926 in the *Visvavasa* year, in the fifth day after the new moon, in the *Svati-nacshetra;* in this time, performing charity; being in Tanjore of the *Chola* kingdom, and taking tribute from many countries, he protected the kingdom.

S. S. 926, A. D. 1003—4.

val of 65 years. Nothing of conquest is mentioned; and the reign of Raja-raja was particularly glorious. The author has left something out. He fills up the interval of 65 years by transition to another race; who, for some time at least, had nothing to do with the Chola kings, and when we meet again with the Congu country it is under Palliyacarar, or local chiefs; as is always the case in unsettled periods of Peninsular history.

I have put Raja-raja-chola in connexion with the date S. S. 926, A. D. 1003—4, but it is by no means certain that the doing so is right, for there is the chasm intervening. Thus it stands, "After that * * * * * * Bhima-raya having heard this news he overcame him that had come hostilely to battle and killed his son. Thereupon he went to fight against the Calinga-desam." The *he* and *him*, especially the last *he* cannot be determined, by the M. S. itself. A little further on it is stated that the king's grandfather had built the Kanaca-sabha at Chitambaram. According to the M. S. Vira Chola did so, and there are the intervening names of Desotya, Parantaca, Divi, and Hari-vari; and then comes Raja-raja. From other sources it is known, that the Chola king who fought against, and conquered part of Calinga, was Kulottunga Chola, and that name, I imagine, would appear had the M. S. been perfect.

Up to this period the word Chera-desam has not even once occurred, in the original Manuscript.

## *Of the race of Oyisāla Kings, from the posterity of Yadu.*

*Brahma* was (born) from the lotus-flower, which sprang out of the navel of *Vishnu*, the preserver of the whole world. By him (*Brahma*) *Atri-rishi* was (born) from the eye of *Atri* was (born) *Chandra*. From him *Budha*: from him *Purūrava*. From him *Ayu*. From *Ayu* (was born) *Nahusha*. From *Nahusha* (*proceeded*) *Yayati*. From *Yayati*, came *Yadu*. Of the race of this *Yadu* many kings ruled in the town of *Dwaraca*, and governed the kingdom. Among those kings one named *Sala* was a king, who set out with a great army for the purpose of hunting; and came to a hill named *Simmāchala*; during the time of the hunt he saw there a hare chasing a tiger. He reflected—" this spot is a strong place" (or one fortunate, or propitious to the brave); and while thinking so, as that tiger was about to attack an ascetic, engaged there in his devotions, the king killed the tiger, with an arrow. Thereupon that *rishi*, addressing the king, gave to him the title of *Vijaya* (conqueror). As this king named *Sala* killed the tiger there he also gave him the title of *Oyisala*;* and told him to conquer that land, and gave him the (*varam*) permission to exercise a kingly rule there: he, by reason of this sanction accordingly took possession of the country; and was crowned king. Subsequently when many years had gone by, as a king of that race was very devout he acquired a reputation like that of *Aditya* (the sun); and by consequence was known by the name of *Vinai-āditya* (the devotional sun, or sun of devotion.) That *Vinai-āditya* residing in *Talicadu* subjugated and brought within his power this country, by gradual accessions of territory. He induced the chiefs (*Pālliya-carar*) to be on friendly terms with him, and governing (still) comparatively a small country, as *Talicad* was not suitable to him he went into the *Tuluva*† country, and there took possession of some villages, with connected lands. At that time this *Carnataca*-

Vira-cshetrya.

1. Sala, or Oyisala.

2. Vinai-aditya.

* I think it should be Visala a title of some Jaina kings in the north. The fable of the hare and tiger is in the native style, when professing to account for anything of which they know no better origin, or reason.

† Vinai-aditya gradually acquired territory around Talicadu, and then took possession of villages in the Tuluva country. This statement does not appear to me to accord with the notion of Talicadu being near the modern Mysore. It is moreover added that the Carnataca-Congu-desa was then under chieftains; that is to say the modern Mysore country. There must be, I think, two localities termed Talicadu; and I should be disposed to take Telicota north for the one, and Talcad south near Mysore for the other. Mallicarjuna is a northern God. I take the capital of Vinai-aditya to have been Telicota: on the west of which is the Tuluva country, or modern Concan.

*congu-desa*, which had been accustomed to pay tribute to the *Chola* king was in the hands of *Palliya-carar* (chiefs); while *Vinai-āditya*, ruled this kingdom being in *Talicad*, his minister *Vidya-vinaiya*, gave to *Mallicarjuna-svāmi* (the tutelary God) of *Talicad* a charitable donation of land; having first obtained the permission of his master, *S. Saca* year 991. In *Satārana* year, on the 5th day after the full moon in *Chittiri* month; but the letters (of the grant or inscription) are gone (defaced, or lost). That *Vinai-āditya's* wife named *Kuvala-devi* had a son named *Vallāla*. That *Vallāla-raya*, being in the town called *Sassa*, governed a small extent of country. His younger brother was named *Pedda-deva* (and another) *Utiyāditya-deva*. In union with these persons, he assembled a great army; and took with him his son named *Peddata* and came back again to *Talicādu*, and having conquered the *Congu* chiefs, he was crowned in that same *Talicadu*, and residing there he conquered *Nonampavādi*, *Ganga-vādi*, *Banavasi*, *Anāicallu;* and, being of the *Jaina* religion, he inquired concerning that *Sastra*. His minister (mantri) named *Yēca-kadailcum-ayya*, obtaining permission from the hand of his master, made a charitable donation of ten *Candacas* of land to *Sannakēsu-svāmi*, in *Saca* year 1015, in *Achiya* year, in *Pushya-bahula-tiry-odasi*, on Tuesday. That *Vallāla-raya* had born to him by his wife a son named *Peddata-raya*.* *Peddata-vishnuverddhana-raya*, being anointed and crowned in *Talicad*, he together with his *mantri* named *Madhava-nayaka* having assembled together some forces, by the favour of the goddess residing in *Sassa-puram* he conquered *Tuluva-dēsa*, *Chacra-cuda*, *Muchangi-kollāl*, *Nilā-vali-adurga*, *Rāyarayottamā-puram*, *Terayackur*, *Kottavādi*, *Kerancu*—these and other countries, and governed an extent of country, extending from the west to *Codogu* (Coorg) in *Malayala-desa*, on the north to *Jāti-mali*, on the south to *Congu*, and on the east to *Alam-pādai*, he ruled with great devotedness to his *guru*, and built a palace for himself in *Alāsur-ganda-pura*. While protecting the kingdom (dwelling) in *Talicad* he fought with the invading *Chola-raya*, and conquered him. He also fought much with the *raja* of *Kerala-desa*, and killed a great many of his people.

S. Saca, 991, A. D. 1068—9.

3. Vallala.

S. Saca, 1015, A. D. 1092—3.

4. Peddata.

* The reign of Peddata yields local details of places. It is difficult nevertheless to fix the exact localities. His going as far north as Malwa must be an exaggeration; if not, it seems inconsistent with the position of a kingdom in the south of the Mysore country. Something may depend on determining to what Srirangha his wife went; the one at Seringapatam, or the one at Trichinopoly.

He extended his conquests to the north as far as *Mālava-desa* (Malwa); and taking great riches, he was as a forest on fire (an object of great alarm) to the *Congu-raya.* In prosperity he was like a king of the gods; in personal form like *Manmata;* the protector of those who came to him seeking refuge; the patron of poets (*Cavi-rayar*), and inquiring concerning the *Sastra* of the *Jainas* in his own religion, he fostered and encouraged them. The people of *Guenkanni, Yasalu-vadavar, Ganga-vādi, Nonampavādi* he protected; by discountenancing the evil and rewarding the good: and among his own people he patronized many persons. Afterwards his wife going to *Sri-rangham,* became of the *Vaishnava* persuasion; and inquiring fully concerning that *Satsra,* she determined that this was the true *Sastra,* and being of firm devotedness in mind, she was a great devotee of the *Deva Brahmans,* and gave great largesses, and had many virgins married to the *Brahmans* (paying the marriage expenses and those of furnishing the household) also paying the expenses attendant on Brahmans assuming the sacred thread: and, after having done all this she with great joy returned to her husband *Pedda-raya,* exhorting him to study or inquire into the *Dherma-sastra* of *Vyāsa,* and counselling him to protect the divine *Brahmans;* and this advice she continued to reiterate: *Pedda-raya* hearing this remained constantly silent. Subsequently *Ramanujācharya* quitting the *Chola-desa* came hither, and as the wife *Peddata-raya* was of the *Vaishnava* persuasion, he sent word to her of his arrival. She being greatly rejoiced, informed her husband, and caused him (*Ramanuja*) to be summoned to the palace. During the conversation as that king insisted that the *Jaina Sastra* was true—the *Jaina Sastra* * * * *

[Here a chasm in the manuscript occurs, which no research could restore. It would appear to be of so much as relates to a change of religion by *Peddata-raya,* who after coming over to the *Vaishnava* credence, obtained the title of *Vishnu-verddhana.* Some *Jainas* were in the employ of Colonel Mackenzie: and his collection contained only one full copy of this manuscript.]

S. Saca, 1021, A.D. 1098–9.

The charitable donation performed by this *Vishnu-verddhana* was in the following manner. *Saca* year 1021 in *Vicrama* year, in *Masi* month, in the *Ardra-nacshetra,* in the *Siva-yoga,* in the *Beva-karnam.* In this time he gave *Kuruvu-nāda,* and *Kuruvu-nama,* village belonging to *Acāji-acamma-yedatur,* to *Pachama-rangha-svami,* in irrevocable manner; being accompanied by the water of the Ganges.

Subsequently the *Dalavayi* (general or minister) of *Vishnu-verddhana-raya* named *Gangai Dendati-raya*, with the sanction of his prince, gave to his *guru* named *Suba-chandra-siddhanta-deva* land, in the following manner *Saca* year 1039 in *Vilambi* year in *Panguni* month, in *Sutta-panjami*, on Monday; that is the village *Bavaculam*, for the expenses of the worship of the *svami* of *Bavukulam;* (Another) grant of land *Saca* year 1033 in *Nandana* year, in *Margasi* month, in *Sutta-ashtimi*, on Monday. The generalissimos of *Vishnu-verddhana* named *Banda-nayaka*, and *Ganga-mantri-sorna-danda-nayaka*, these having asked permission of their master *Pedda-ta-raya* gave lands near the tank of the village called *Peddava-halli* that is to say, to the east (or beneath) the tank to the extent that might be sown by twenty *Salikai* of grain, on the north of the tank forty two *Cambams* of *karum-bumi* (fertile land,) on the west of that tank a small garden of two hundred *kurzis* (2400 *kurzi* make a *mani* or ground) and on that side (20) *Kāmbam* of land for the making of oil.

S. Saca, 1039.

1033.

S. Saca, 1039.

In this way they gave charity. In *Saca* year 1039 in *Vilambi* year, in *Chitiri* month, on the 5th day after the full moon (or *bahula-panchimi*) on Wednesday this *Vishnu-verddhana-raya*, consecrated the temple of *Chennakēsava-narayana-svami* at *Pelur*, and appointed for the ceremonies of worship, and the like matters, the village and district of *Vēlā-puram:* in which village the whole revenue, as well as that of twelve connected villages. Besides which he gave *Appa-turai* and *Tagara** these two villages: also *Palavi-nādu* and *Manavi-nadu*, in all twelve connected villages, with *Gajakudam* and other villages: also *Maisa-nādu*, *Pedda-carai*, *Latāndi-nādu*, *Devanur*, and all connected lands and privileges: the whole for the service of that *svami* or god. He also besides gave to it much money; and therewith thoroughly repaired that temple, which had fallen down; and thus performed charity. The record of this transaction is preserved in an inscription on stone, in the wall of the said temple. *Vishnu-verddhana-raya* gave to his wife *Cujantala-devi*, some land. She gave the same to *Dhermēsvara-svami*, for the worship and pouring on of ghee; that is to say, the village of *Lachagai-nadu* and *Kenjanthi* village. The year of the giving of this charity was *Saca* 1044 in *Subakirathu* year in *pushyabahula-dasmi* on

S. Saca, 1044, A. D. 1121—2.

* Tagara an early name of Deva-giri, Deogur, or Dowlutabad: allowing however that there might be more than one place so named.

Monday, when the sun was in the northern hemisphere. *Vishnu-verddhana-raya* together with his elder brother named *Chicraja-deva* gave the following donations of lands. *Saca* year 1045 in *Dunmugi* year, *pushya-bahula-dasmi*, on Sunday when the sun was in the northern hemisphere; that is in *Idei-turai-nadu*, and the island formed by the *Cāveri* and *Cavani* rivers, which island is called *Venisangamam*, to *Agastya-iswara*, the village of *Tiru-mukudal*, was given for worship, and pouring on of ghee, *i. e.* *Tuchilur* with *Vaitali*, situated in *Idei-turai-nādu*. The whole extent of this land was given by an inalienable grant.

*Vishnu-verddhana-raya* gave the following donations for daily worship and pouring on of ghee, in the village of *Mahābalājalam*, to the goddess of *Mahabalajala-isvara-samundi*, situated on the south quarter of Mysore, *S. Saca* 1050 in *Saumiya* year, in September, in the *Hasta-nacshetra*. In this time, in the Mysore country, he gave *Malalvādi* village to the *Mahabalajalam-isvari-samundi-amman*, in charity. The following is the inscription fixed in the south side of that temple. *Vishnu-verddhana-raya* gave for the worship, and ghee pouring, of the *Jaina* god, the *Tanjai* field (beneath or) to the east of the Mysore lake, to the extent of land which might be sown by five *Candams* of grain; which was given to the Mysore *Jaina* god.

S. Saca, 1050, A. D. 1127—8.

In *S. Saca* 1053 in *Paritabi* (or 46th cycle) year in March, *Vaukula-padmi* on Tuesday, this charity was made.

S. Saca, 1053, A. D. 1130—1.

The detail of the charitable donation made by *Vishnu-verddhana-raya*—made to the *Jaina-svami* in *Paokari*,—and the suburban village of *Paokari*, *Saca* year 1054 in *Pramadichu* year *Asva-sutta-dasmi* on Wednesday in *Puratāthi-nacshetra*, being *(Purva-bhadrapada)* the 25th. In these days to his *guru* and first priest, he gave the following charity: *Vishnu-verddhana-raya* gave *Sevili-nādu Muralai* village to the Brahmans for an *agraharam*, and relinquished it to them entirely exempt from taxation. Besides he gave *Genji-kari* village with its adjunct. *Sāvantana-kari*, the whole annual crop and in *Mukonti-kari* land as much as could be sown by eight *Salikai*, and in *Mutaliyuria-deva-kari* the whole of the land; the whole of the foregoing being in free gift, exempt from taxation; which he left at the feet of *Srikesava-svami;* this was in *Saca* year 1055 in *ānanta* year, *Phalguni-sutta-saptimi* on Wednesday. In this manner *Vishnu-verddhana-raya* performed many other charitable dona-

S. Saca, 1054. A. D. 1131—2.

tions. While he received and trusted in *Ramanujācharyā* he with great devotion, protected many *Vishnu* temples, and was a *Vishnu-bakti* (votary of Vishnu). This same said *Vishnu-verddhana-raya* by his wife named *Lacshmi*, whose face was like the lotus flower, her eyes like the *Karunisam* flower (or *kuvali* flower) her lips like coral, her teeth like pearls, her neck like the *chank*, her hair like the cloud-rain, who was possessed of other excellent qualities, being like *Lacshmi* herself, even by this female named *Lacshmi* he had a son named *Narasingha*, who was reared with great care and attention (*literally* " every day with an increase of stature") ; and, after his reaching his seventh year, he was taught all manner of learning, by the direction of *Vishnu-verddhana-raya* who acquired great fame.

5. Narasingha.

The son of *Vishnu-verddhana-raya* named *Narasingha-raya** was anointed and crowned in *Talicad;* and, in a degree surpassing his father, with great skill (or wisdom) was in veracity like *Harischandra*, in celebrity like *Nala-maha-rāya ;* in kingly munificence like *Parasu-rama*, in anger like *Narasingha*, in gifts like *Carna*, in patience like *Bhumi-devi ;* and in this way with great justice (or equity, *niti*) he held in his hand *Talicad* and other portions of territory, and protected *Congu* and *Carnataca ;* these two kingdoms ; receiving also tribute from *Drāvida-desa ;* banishing the wicked, and protecting the good : protecting the divine *Brahmans :* performing many charities, and making many donations of land, in the time of his ruling****† he extended his power as far as the sea of *mēl-turai* (the west-coast) and so governed the kingdom.

The detail of the gifts of land by *Narasingha*. He established the temple of *Sri-kesava-svāmi* in *Sorna-varam* village belonging to *Nirkunda-nādu*, and he relinquished land for the ornaments and worship of that god. In the *Saca* year 1071, in *Prabava* year, in *Magha-sutta-triyodasi*, on Tuesday, in *Rohini-nacshetra* in sign of the Zodiac Cancer, being crowned, he made the following donations :—he made forty-six presents of cows to as many individuals ; he gave land to the extent of 300 cawnies in *Pasi-vidyam* in the lower district, and 100 cawnies to the south-west of the tank beneath *Maliyanda ;* he gave 26 cawnies beneath the tank named *Pulai;* he gave 25 cawnies

S. Saca, 1071, A. D. 1148—9

* Narasingha seems to have had an extended rule. His chief town was Talicadu, and he protected Congu and Carnata receiving tribute from Dravida; which seems, in this place, to designate the modern Carnatic.

† A small chasm in the Manuscript.

beneath the tank called *Pundēsvari;* he gave 30 cawnies: from these he released all tribute and similar things ; and besides this he gave to *Sangarada-nayaka's* son, named *Bogana-nayaka*, land to the extent that might be sown by a *candacam* of grain ; and to *Parija-raca Maliyan* (that is, the cook *Maliyan*) he gave ten *Kolagams* of land. Thus he performed, and bestowed, charity. *Narasingha-raya* for the purpose of the daily pouring on of ghee and offering to *Aghōra, Siva Pandit* gave the cultivation lands beneath *Pitara-kari*, to the extent that might be sown by four *Candacams* of grain. The year of the gift was *Saca* year 1072 in *Prajotpatti* year *Pushya-sutta-panchimi*,* on Monday in a fortunate time of the sun's being in the northern hemisphere.

S. S. 1072, 1159-60.

*Cotānda-nayaka* was the general manager of all the affairs of *Narasingha-nayaka :* according to the permission of his master he established a temple to *Tirumali-deva* in *Yadava-giri*, and endowed it with lands in *Saca* year 1080 in *Pramōduti* year. *Sravana-sutta-ashtami ;* on Thursday. At this time he gave *Pedd-halli, Indanādu, Pake-halli, Seracur, Sirumana-halli, Cuman-halli, Hallēchintu-kottam, Yeriyur, Cupēkiyatana-halli, Rāndām, Sarange, Pepallur, Sara-halli, Matrana-halli*, these fourteen villages he gave in charity, in an unalienable manner. This is taken from a copy of an inscription, in stone, in the Temple of *Tondanūr-gōpala-svami.*

During the time when *Narasingha-raya* governed the kingdom, the charity performed under his sanction by *Paviya-sudāmani* the son of *Sekki-raya*, and of *Locambikai* was as follows: He gave the entire village called *Antapam* to *Kucudēsvara* as a charitable donation. Besides this to his own household god he gave a tribute on tax upon certain commodities ; that is a quarter fanam on every bundle of *areca* nut, to every package of salt, one *valam* (a sort of measure) : from every bundle of turmeric one seer ; from every package of pepper one *valam ;* from every bundle of *betal* leaf a quarter fanam : thus taking tribute he, in this way, made charity to the *Covil:* it was in the *Saca* year 1081 in *Vicrama* year *Māgha-sutta-chaturdasi*† on Friday, when the sun was in the northern hemisphere. His conduct was very agreeable to the king. While *Narasingha-raya* was conducting the affairs of the kingdom, one who was his friend named *Peddaiya*, receiving sanction from the king's hand, gave a donation to *Peddēsvara-*

S. S. 1081, A. D. 1158—9.

* Pushya-suddha-panchimi. The fifth day of the bright half of the lunar month Paushya. Reference to a general table at the end.

† Magha-suddha-chaturdasi—the fourteenth day of the bright half of the lunar month Magha ; for all other Brahmanical dates see the Table.

*deva*—for the sake of charitable *puja*, service ; he affixed the name of *Peddēsvara-puram* to the village *Kauna-kerai*, and bestowed it in charity, in the *Saca* year 1082 in *Vishu* year (15 of cycle) when the sun was in the northern hemisphere, in the month *Margasirsha* (that is May—June) on Monday. *Narasingha* having great affection for one named *Paviya-sudāmani* gave to him land, which the said *Paviya-sudāmani* with the king's sanction, bestowed in charity on *Kucudēsvara-svami*, for the sake of *puja* worship ; that is to say four *Kandacams* of land in *Mettanhalli* village which was attached to *Yēpali* village in *Saca* year 1084, in *Subana* year, in *Chitiri* month, on the 5th day of the moon's increase. In that year *Narasingha-raya* made an *agrahāra* of the village *Ari-kerai ;* and consecrated an image called *Sri-malla-nat'ha ;* and for the *puja* and offerings to that *svāmi* and for the repairs of the building, he charitably gave *Kennangūr*, which was attached to *Kumbada-carai-nādu* in full grant, free from tax and irrevocable, in *Saca* year 1084, *Subana* year in *Mārgali** (that is December—January) in the first day of the moon's increase on Monday, in *Danishta-nacshetra.* While *Narasingha-raya* was residing in *Dwara-samudra* by the sanction of the king *Vishnu-danda-nayaka*, son of *Mātana-danda-nayaka*, the minister (*mantri*,) of the king gave in charitable disposal to *Băukulam Cailasēsvara*, for the purpose of secret charitable offerings in *Saca* year 1085, *Tārana* year, in *Pushya-bahula-pādyimi* or the 1st day after the full moon in the lunar month corresponding with Cancer, on Wednesday while the sun was in the northern hemisphere, in a meritorious time (or day) that is to say, four hundred and twenty *kāni* (cawnies) of *punja* (dry) land, in the village of *Băukulam ;* the inscription is engraven on stone in the *Covil* of *Băukula Cailasesvara.*

S. S. 1082, A. D. 1159—60.

S. S. 1084, A. D. 1161—2.

S. S. 1084.

S. S. 1085, A. D. 1162—3.

The inscription of a grant of land given by *Narasingha-raya* to a *Saiva* fane in *Măisur-hoballi-calli* village. The *Mantri* named *Callaiya* by the sanction of the king gave *Pedduravādi* village in charity. He built the *Kovils* of *Sri-rama-nat'ha-devālya*, and *Soma-nat'hēsvara-sivālya*, and bestowed for the purpose of the secret offerings and services in *Saca* year 1093, in *Nandana* year, in *Pushya-suddha-panchimi*, on Sunday when the sun was in the

* M. S. Magha a clerical error for a Tamil solar month.

northern hemisphere from the aforesaid village as much land as might be sown by thirty *Kulacams* of seed from the land beneath the tank.

*Narasingha-raya* gave to *Govindesvara* and *Vinayaga-bhatta*, to these two as much land as might be (sown by 10) ten *Kulacams* of seed. They gave that land to *Nāgēsvara-devatā* in *Saca* year 1094, in *Vijaya* year, *Chaitra*,* *Suddha-navami*, or Sunday in *Punarvasu-nacshetra*. This is a copy of the inscription in *Chola-vangalam-nāgesvara-svami* (temple.) In this way making besides many other donations, and governing the *Congu* and *Carnataca* countries, having fought with and received tribute from *Kerala*, *Pandiya-desam*, *Chola-desam*, *Andhra-dēsam*, *Varatam* and *Indu-desas*, having received the fame of *rājādhi-rāya* (king of kings) being celebrated under the title of *Vira-narasingha*, he died in *Jaya* (28-cycle) year in the month of April (*lit.* fell at the feet of *Ganga-nat'ha* or *Vishnu.*) He ruled 27 years.

S. S. 1094, A. D. 1171–2.

Subsequently the crown devolved on *Vallāla-raya* his son by *Kuvala-devi*. *Vallāla-raya* was anointed and installed in *Talicad* in *Jaya* year; and, together with his minister (*mantri*) named *Chandra mavuli*, he was as a lion in the estimation of the *Congu-nangavadi* and other *Palliya-carar* (chiefs) and going into *Kerala-desam* with many elephants, horses, and foot soldiers, and troops, he fought with that king, and plundered the whole of *Kerala-desa;* besides which he received from him (its king) much wealth. He also received from * * * * *Nayaka*, of the *Pandya-desam*, tribute and afterwards while reigning in *Vijaya-puram* (perhaps an epithet of his own town "city of victory") he received tribute from the *Gaudar*† and *Palliya-cārar*, and from that place he protected the *Chola* kingdom; he fought much with the chieftains of *Koncana-desam*,‡ and having gone thither, his people being afflicted with sickness, he left that country, and returned to his own town. Subsequently *Vallāla-raya*, made many charitable donations, and investigating into many *Sastras*, he governed the kingdom, according to *Dherma-sastra*, and bestowed many grants of land on the *rajas* of his own family (relations of the king, royal family.)

6. Vallala.

* The lunar month Chaitra and mansion Punarvasu do not accord.

† Generally owners of villages.

‡ The Northern Konkan.

In the time of *Vallāla-raya* one named *Aran-gaudan* of *Kuriki-nādu* (country) and of *Mullanhalli* village the son of *Kolladi-sanca-gaudan*, built the village named *Aruna-samudra*, and built therein a *Devalyam* (fane) on the lower side of the village tank. He gave to the *Isvara* (image) of that fane by the sanction of the *raya* 800 *valams* of *punja* land, and as much land, adapted for growing rice as might be sown by ten *kulacams*, situated beneath the village tank, in *Saca* year 1095, in *Jaya* year, *Pushya-suddha tithiya* (the 3d day of moon's increase in the lunar month *Paushya*,) on Wednesday ; the date of the inscription. *Vallala-raya* gave to *Siva-sacti Pandit* the *devastanam* (fane) called *Kalēsvara* and for the purpose of offerings therein he gave in charity three *kandacams*, or as much land as might be sown by fifteen *kulacams* of seed, situated on the lower side of the villages of *Koravangal-hobhalli, Sekhanhalli, in Saca* year 1096 in *Manmata* year *Jyeshtha-bahula Panchimi* on Friday.

S. S. 1095, A. D. 1172—3.

The (*mantri*) minister of *Vallāla-raya* named *Chandra-mavuli*,* by the sanction of his master, gave to *Chinnēsvara-svāmi of Baukulam* in the village of *Boman-halli* in irrevocable gift, in *Saca* year 1104, in *Subakirathu* year, *Pushya-suddha-dasmi*, in *Banu-varam* (Sunday) while the sun was in the northern hemisphere, in a meritorious time.

S. Saca, 1104, A.D. 1181—2.

The *Dalavayi* (general) of *Vallāla-raya* named *Cesavēsvara*, with the sanction of his king, bought at a fixed price the village *Padhalli* belonging to *Panjavādi* in *Nirconda-nādu*, or country (or else three villages of those names) which he gave to *Cesava-svāmi*, having affixed to it, the name of *Cesava-samudra*, and had formed a tank *Lacshmi-samudra* in *Saca* year 1131, in *Pramôduta* year, *Pushya-suddha-saptimi*, on Monday, when the sun was in the northern hemisphere, the whole of the lands belonging to that village were so bestowed.

The *Maha-pratani* (Treasurer) of *Vallāla-raya*, named *Camăiya-te-nayaka*, the son of *Onannan*, while residing in the *Virupacsha-osa-*

* In the reign of Vallala we meet with the three distinct office of Mantri, Dalavayi, and Pratani ; implying a regularly formed government ; except only, that the second should be third. The Mantri is the prime minister, the king's adviser in matters of state ; especially in matters of internal government, and externally of peace or war. The Pratani is the Lord High Treasurer ; often usurped by the Mantri. The Dalavayi is the commander of the forces. In modern, and weak governments, he sometimes assumed the other two offices ; and became "Mayor of the palace ;" the king being in virtual confinement ; and one shown, as a puppet, occasionally to the people. These remarks relate to Native Governments, in general : not to the Visala dynasty in particular.

*durga* or (high fortress) and thence protecting the country, he gave to the Poet who was named *Singhi-bhatta*, the village named *Sambikai* in irrevocable gift, exempt from taxation, in *Saca* year 1154, in *Vijaya* year, *Asvini-suddha-tateyu*, on *Guru-vāram* (Thursday.)

S. Saca, 1154.

Thus, in the like manner, performing many charities; never retiring in battle; humbling the pride of many chieftains; receiving tribute from the hands of many kings, and chiefs; while governing the kingdom, his wife named *Kuvitlisi-vāni*, and surnamed *Loca-rhemba*, bore him a son named *Somēsvara** very handsome, and of good sense. Causing him to be instructed in all manner of accomplishments, he nursed him with the care ordinarily bestowed on four or five bodies (with very great care.) He assuming the crown in *Dwāra-samudra* governing the *Congu* and *Carnataca-desam;* and properly causing the *Covils* of the gods to be well built; and performing many of the sixteen kinds of charity; he obtained *Cailasa* (died). The period of his reign was *Saca* 1159.

7. Somesvara.

Somesvara, reign of 40 years.

S. S. 1159, A. D. 1236—7.

His son was *Narasingha raya*, who was anointed and installed in *Dwara-samudra* in *Saca* year 1205. His *mantri's* name was *Perumal-danda-nayaka*. His *Dalavāyi's* name was *Pramasa-mupati*. Together with these he governed the kingdom. That is to say he was in form like *Manmata*, in wealth like *Cuvēra;* in victory like *Parasu-rama;* in bestowing gifts like the *Karpaca* tree; in moderation (or meekness) like *Dherma-raja;* in governing the kingdom like *Rama;* in bestowing lands like *Bala-chacraverti*, in anger like *Isvara*. Thus with many kinds of dispositions with (*gaja-dūrga-patāti*,) elephant, forts, infantry, with many kinds of weapons, setting forth he went to *Congu-dēsam*, and took tribute from its chieftains fighting a great deal in *Kērala-dēsa;* totally destroying the king of *Kērala* and his army. Afterwards friendship being restored, and peace between *Kerala-rama-raya*, and this

8. Narasingha II. 41 years.

S. S. 1205, A. D. 1282—3.

* Somesvara transferred the capital to Turai-samudra that is Dwara-samudra which was south of the river Kistna: probably not very far from the site of Bidenore: but which Col. Mackenzie has identified with the ruins near Hallabi 105 miles North-west of Seringapatam. This point corresponds nearly with the apex of an obtuse triangle, of which the base line would connect Telicota and Talcad. Siva-samudra, on the island of the Cauvery—not far from Seringapatam—was at some early period, a place of great consequence, yet we do not trace it as such in this Manuscript.

king being made, they joined together their forces (they invaded and) took tribute from the *Pandya*, *Chola* and *Drāvida-desa*,* and going as far as to *Calinga-desam* they cut that king and his people to pieces : and then they fought with the Mahomedans who had come from the northward, and conquered them ; and returning by way of *Konkana-desa* they there also took tribute ; and having come to *Dwāra-samudra*, they made many grants of land, cows, and marriage expenses : and building many *devālyas* (or temples) and giving grants of lands, for the customary offerings, and services therein, they revived the bestowment of the ancient endowments that had been made by *Vishnu-verddhana* in former times. Subsequently the *mantri* of *Narasingha-raya* who was named *Perumal-danda-nayaka*, by the sanction of his king, in *Pollūr* gave to *Sri-mādhava-dēva* to *Sri-rāma-crishna-svami*, to *Sri-valla-hallāla-nat'ha-svami*, the customary offerings ; and to 906 *Brahmans*, who were in *Pollūr*, he divided that village into seven portions, and relinquishing six portions to those *Brahmans* he gave one portion to that *svāmi*. Besides this, to that *Kovil*, for drawing the car, and lighting lamps or torches, he gave the well watered villages named *Peddata-kota*, *Pilla-paū-conda*, *Tipūr* belonging to these the smaller villages of *Kuman-halli*, *Art'ha-gāuda-halli*, *Arnai-halli*, *Rama-gāudan-halli*, *Kudi-tarrukena-kota*, *Kittava-gattam*, *Sival-halli*, to the east of the reservoir of *Kiri-keri;* and to the west of the village named *Annankuri* the fields which were * * * * * * * the whole of these lands with the numerous† people on them were given to the before mentioned fanes in Saca year 1206 in *Subana* year, in *Carticey-suddha-padhimi* (on Sunday). On this day he made the charitable donation. *Vira-narasingha-raya* in *Saca* year 1207, in *Vijaya* year, the twentieth of the cycle, *P'halguni-suddha-pāurnami* in the midtime of an eclipse (of the moon) gave the village

The munificence of Vira-narasingha-raya.

Vira narasingha-raya, Saca 1206.

S. S. 1207.

* There is a looseness of language as to the acts of Narasingha II., which looks like exaggeration, and hyperbole ; as in various other passages. He went, we are to suppose, southward to Congu and took tribute. He fought against Kerala ; then made peace with its king. Next, in union with the kings of Kerala, Pandya, Chola and Dravida countries, he went and fought with the king of Calinga, as we may suppose the Ganapati ruler of Warankal : then he fought with the Mahomedans, and returned by way of the northern Koncana country : a very long circuit certainly ; though, at the same time, not impossible.

† Obscure in the Manuscript.

*Cannilavādi* in irrevocable bestowment, for secret offerings,* public processions, and repairs, connected with three fanes, to *Cesava-svami*, to *Narasingha-svami*, and to *Gopāla-svami*, which he had caused to be consecrated in the town called *Vicrama-santanu.*

In the place where *Vira-narasingha* had consecrated three fanes to *Prasanna Cēsava-svami*, *Narasingha-svami*, and *Gopala-svami*, his *Dalavayi* (general) named *Brahma-samupati*, consecrated (a *Kovil* to) *Sada-siva-svāmi :* gave two *vriddhis* (of land) in the village of *Nuki-halli* (of his own ?) and taking from the principal people of that same village, or town six other *vriddhis* of land he bestowed the whole on that *Kovil;* being together eight *vriddhis*. Besides this, that *Brahma-samudē-nayaka* gave to the *pusari* of that *Kovil* two hundred *Cambams* of waste (or open) land, four hundred *Cambams* of *punja* land (dry land for dry grain) and also the proceeds of an extra† tax derived from all kinds of commodities to the amount of ninety five pagodas yearly; paid by the people of *Unkura-kari* village. Besides he gave a garden containing 260 *Cambams* of ground to the east of the river; and he also gave entirely the gardens in the villages *Nuki-halli*, *Angan-halli*, *Sōman-halli*, *Deva-halli*, *Kōsala-karai*, *Gauderi-halli*. The people of *Saūndara-halli*, themselves gave the garden of that village: and also one thousand of open land to the east (or beneath) the village tank, also seven hundred *Cambams* to the east (or beneath) the village of *Matapa-kerai ;* one hundred *Cambams* of open land to the east (or beneath) *Kiru-kadi*, being high forest land measure. In this way bestowing charity they gave the above to *Sundēsvara-svāmi*. From the village called *Pannatakina-kerai*, ninety five pagodas of *Sittaya-varai* (extra tax) and beneath (or eastward) of that *Kerai* (or bund of tank) twenty *Cambams* of open land (*vayel*) and of *punja* land 100 *Cambams*. In this relinquishing of much land he bestowed the proceeds on various *agrahāras*, according to perpetual custom. This charitable grant was in *S. Saca*, 1210, in *Virôdhi* year, the 23d *P'halguni-suddha-paurnami ;* the inscription of the grant was performed on Sunday. The

S. Saca, 1210, A. D. 1287–8.

* "Secret offerings"—I postpone a remark on what I suppose to be the meaning of this term.

† The tax is termed Sittaya-varai. It denotes a sort of "Peter-pence," distinct from the Government tax, for ordinary purposes; for example, if out of 100 Rupees, the Government tax be one Rupee then the Sittaya-varai may be one anna: not entered on the Government account but carried to the benefit of the fane to which it was given.

above is the copy of the stone inscription in the village of *Nuki-halli* in the *Devastānam* (fane) of *Sadā-siva-svami.*

During the time when *Oyisala Narasingha-raya* was governing the kingdom the *Senātipati* (or general) named *Boma-manande-nayaka* gave to one named *Basaven* four hundred *Cambams* of land, from beneath the village *bund* of a tank, which he himself had constructed, together with a tank, by means of seven per cent. from a tax called *Bija*, both of which he purchased with his own money, and gave irrevocably to the aforesaid *Basaven*, with a charge to feed daily twelve *Brahmans* in a choultry, which he (the *Senātipati*) had built in the village of *Nuki-halli*, entitled *Sōma-nat'ha-puram ;* agreeably to which order, that *Basaven* statedly continued the feeding of the

S. Saca, 1235, A. D. 1312—3.

*Brahmans ; Saca* year 1235, in *Ananta* year, *Carticey-suddha-pādyami :* on Monday the gift of charity was made. This is a copy of the stone inscription in the fane of *Chenna-raya-svami.**

## *The race of Hari-hara-raya.*

*Yadu*, the so called king, was of the *Chandra-vamsa* (lunar race). Many kings proceeded from that race of *Yadu.* Among them was

1. Sangaman.

one named *Sangaman.*† He having come to the *Dacshin*, to the banks of the *Tungabhadra* river, and dwelling there, he with elephants, horses, chariots, and foot soldiers, these four kinds of arms, conquered the whole of the

* According to the M. S. Narasingha II. was installed S.S. 1205, A.D. 1282—3, and the latest inscription is dated in S. S. 1235, or A. D. 1312—3. The 30th year of his reign. That date however is two years later than the date assigned by Ferishta for the sacking of Dwara Samudra by the Mahomedans in A. D. 1310. The difference of reckoning, by lunar and solar years, may account for the discrepancy. Whether the capital ever recovered from the effects of the Mahomedan capture, is somewhat doubtful. The Manuscript adds nothing about it. Some revival did occur ; but to what extent is not fully known. In about 13 years afterwards Warankal sustained the fate of Dwara Samudra ; and, though in both there were remains of life, yet it is probable that temporary subsequent successes, against the Mahomedans, only paved the way for the ascendancy of the most powerful chieftain of the Native confederacy ; probably the Bukha-raya of the Vijayanagara dynasty. We must still look for some powerful prince also named Narasingha who, at a date considerably posterior, upset the first dynasty at Vijayanagara. I think the scattered remains of power of Dwara Samudra and Warankal were concentered in that chief; whose first locality was probably at or near the later Pennaconda : for to that place, on their final misfortunes, the descendants of that family returned ; as if it had been to their ancient patrimonial domain.

† Among the local papers in the Mackenzie Collection there was one, an account of a northern chieftain in very early times, which I considered as probably the pedigree of Sangama. I regret not having been very particular in my attention.

*Dacshin* ; and taking possession of all the kingdoms, he kept on foot a great army. His sons were *Bukha-raya*, *Hari-hara*, *Sambu-raya*, *Maraba-raya*, *Muttupa-raya* : thus five children were (born) to him. Among these five the one named *Bukha-raya* was possessed of much good sense, courage, and of a handsome form. That is to say among the five *Pandavas* as *Arjuna* was, so was he : in that way he was fearless in war. While abiding on the banks of the *Tungabhadra* river, inasmuch as he conquered many countries, he constructed, in that place, a town with many streets, with many lofty buildings, a fort like to *Yama-cuti* (mountain) surrounded with a moat like the *Tungabhadra* river ; within it many kings' palaces. Thus with great splendour and wealth, the town *Vijayanagara* being ornamented, was like the dancing place of *Soba-Lacshmi* (of great plenty) and was (called) *Vijayanagara-patnam*, as being possessed with the fame of many conquests. While he *(Bukha-raya,)* was ruling in this *Vijayanagara-patnam* he made many offerings *(pujas)* to *Siva* and *Vishnu* for the sake of (obtaining) a son ; and subsequently, by his wife *Gauri-ambikai*, a son was born, resembling *Subrahmanya*, born from *Isvari*, and as he was the fruit of honors rendered to *Hari-hara* (*Vishnu* and *Siva*) he was in consequence named *Hari-hara-raya*. He knowing all kinds of science, became celebrated ; he was named *Hari-hara-bukha-raya*.

2. Bukha-raya.

3. Hari-hara-raya.

This *Hari-hara-raya* being crowned in *Vijayanagara*, and with elephants, horses, and other kinds of arms, having conquered many countries, he also subdued eighteen islands ;* and taking tribute from many countries he performed a great many acts of munificent liberality, within his own realm. Subsequently his son *Deva-raya* was crowned : his younger brother named *Hari-hara-raya*, was born with great courage, and much beauty. *Deva-raya* being seated on the throne, adorned with the nine kinds of jewels, was installed in the sovereignty ; and became chief patron of the realm in *S. Saca* year 1270, in *Virōdhi* year,† *Karticeya* month, in the tenth day of the dark half of the

4. Deva-raya.

S. Saca, 1270, A. D. 1357—8.

* If the dwipa be not rendered island, then the number forbids rendering the term according to the Pauranic Geography. Perhaps it is a mere hyperbole ; as if indicating 18 unknown countries.

† The date of S. S. 1290, A. D. 1357—8 is given as that of the installation of Deva-raya. If we allow 40 years for the two foregoing kings it will give circiter S. S. 1230, A. D. 1318 for the foundation of Vijayanagaram by Bukha-raya ; who must be regarded as properly

moon's age on Friday in the *Uttra-bhadrapada* lunar mansion, in the *Priti-yoga* (or astrological constellation) in the *Bava-karanam* (astrological division). In this favourable day the illustrious king of kings—king *Paramēsvara Sri-vira-pratāpa-deva-raya* took tribute from the *Carnātaca, Chera, Chola, Pandya, Kerala** and other kingdoms. He ruled the kingdom according to the *Dherma-sastra ;* and gave many donations of lands, cows, and marriage dowries. The manner of grants of land made during the time of *Deva-raya* is the following. Having built anew thirty-two houses in the *agrahāra* of the town of *Deva-raya-puram*, he established therein the families of thirty-two *Brahmans*, thoroughly versed in the poetical art, and publicly, by pouring water from his hand into their hand, irrevocably made over the same by a perpetual gift. Afterwards *Hari-hara-raya* the son of *Hari-hara-bukha-raya* in S. S**** was seated on the throne of nine kinds of jewels, and crowned in *Vijayanagara* and associated with *Ganda-danda-natha*, as *Dalavayi*,† he governed the kingdom with great equity. That is to say in courage he was like *Deva Indra*, in victory like *Arjuna*, in destroying courage he was like the *Rudra* of the *Pralaya* time (deluge) ; in munificence of gift like *Parasu-rama ;* in wealth like *Cuvēra ;* in beauty and kingly equity like *Dasaratha-rama ;* in meekness (or moderation) like *Varuna ;* in form like *Manmata :* thus with many (splendid) qualities he was *Sācshāt-hari* (a second *Vishnu*). While thus protecting the kingdom his *mantri Ganda-danda-nayaka* was the faithful copy of *Sumantra* the minister of *Desaratha*, and like him with many of the four kinds of forces, and many warlike weapons, with the consent of his prince, he set out with the desire of conquering the kings of the world ; and, proceeding northward, he subdued and took tribute from the countries respectively of *Calinga*, *Anga*, *Vanga*, *Camboja*, *Simdla*, *Tuluva*, *Māgadha*,

Deva-raya-mahatmyam, S. S. 1270.

5. Hara-bukha.

first in this dynasty. That is rather earlier than the period assigned by some other authorities. There is however an ascertained connexion between the fall of Dwarasamudra and Warankal (A. D. 1323) and the rise of Vijayanagara ; aided by the weakness of the Mahomedan government, for some time afterwards.

* Here first occurs the word Chera in the Manuscript ; and it is here distinguished from Kerala. Further remark is reserved.

† The intimation of an equality between Hara-bukha and his Dalavayi, Ganda-danda-natha is of consequence to be observed ; for some lists confuse kings, and generals, or rayas and dalavayis, together ; and thereby add to the number of princes. Ganda was also Mantri it seems, and by consequence, every thing. The victories ascribed to him agree as to time, and circumstances, with the losses of the weak, and wicked, Mahomed 3rd of Delhi.

*Malava*, and *Varada;* subsequently he fought, for a long time, in *Padsha-desa*, the land of the *Turushcaras* (*Dekhini* Mahomedans) and cut the *Turushcaras* to pieces; and, taking from those kings much treasure, he fixed a pillar of victory in that country. Hence he proceeded and conquered the *Saindhava* and *Gujara* countries (Sind and Guzerat or Cutch ?) and succouring the *Indu-desa-raya* (king of Sind ?) he conquered and fixed triumphal pillars (or columns) in the *Concana Malayala*, *Kerala*, and *Pandiya* countries. In the *Chola* and *Drāvida*, and other countries he took much treasure, many *vāhanas* (carriages) arms, and other things, and bringing them to the king he, the minister of *Hari-hara-raya* received from the great king of kings the *Raja Paramēsvara* many additional armorial banners. Then *Hari-hara-raya* being greatly pleased gave to him the name or title of *Vira-ganda-danda-maha-samupati*. The *Brahmans*, *Cshetriyas*, *Vaisyas* and *Sudras*, the four orders of men, being greatly rejoiced, they placed joyful confidence in the king; being persuaded that there could not be a king equal to him in kingly qualities, in the whole world.

Afterwards *Vishnu-deva-maha-raya* * * * * a small chasm occurs * * * *Hari-hara-raya* gave to *Sama-veda-yajna-narayana*, *Mukili-bhatta*, *Cāli-natcha*, and *Somayājin*, (four persons) the town of great *Cadalūr* which was connected with petty *Cadalūr*, and *Grāmala-halli*, and belonged to *Sandi-grāmam*, in the *Oyisala* country. By means of these four persons he performed (or made) twelve *Sva-siddhi** in

S. S. 1303, A. D. 1380–1.

the *S. Saca* year 1303, in *Durmati* year, *Margasira-sucla-pacsham*, in the 11th day, and gave the above gift (to the *Brahmans*) in irrevocable donation, by pouring out of water. Affixing to that town the name of *Hari-hara-puram* he acquired great renown.

6. Vishnu-deva.

*Vishnu-deva-maha-raya*† being crowned in *Vijayanagara*, governed with great equity the *Telinga* and *Carnātaca* countries: he established many *Vaishnava* temples; and endowed them with lands, for the secret services, and other matters connected therewith. He took tribute from the *Concana*, *Ma-*

* I am not able positively to determine the meaning of Sva-siddhi otherwise than by its apparently literal rendering, a voluntary sacrifice, or gift, which appears to be the meaning of the context: and applicable to a bestowment of land.

† The author was going on to Vishnu-deva; but checked himself; left a small chasm; and introduced the munificence of Hara-bukha: then resumed.

Here occurs the endowment of Vaishnava temples for "secret services." What those secret services were in Vaishnava fanes cannot with precision be determined.

*layala*, and other countries, and gave donations of elephants, and other things; and, being illustrious as the sun, he at length acquired *Swerga*. He had two sons respectively named *Mallicarjuna*, and *Immadi-deva-raya*. *Mallicarjuna* being crowned in *Vijayanagara*, and being associated with his younger brother *Immadi-deva-raya*, and also with *Timmana-nayaka*, as *Dalavayi*, he protected and governed the *Andhra* and *Carnataca* countries. He also conquered the country to the south of these; and desiring further tribute, he proceeded with many horses, elephants, and other warlike equipage to *Kerala-desam*, and warring with the *Kerala-rája*, he took thence much treasure, many jewels, and other matters, and again returned to *Vidya-nagarapatnam*.* Subsequently governing the kingdom with great equity, he built many temples and Brahman's dwellings; and gave to his own favorite God *Mallicārjuna-svami*† of *Talicad* much treasure and land, for the secret services of the temple, and performed much charity. The *Mantri* of *Mallicarjuna* named *Timmana-nayaka* built a large car for *Pachama-rangha-svāmi*, *S. Saca* 1376, *Yuva* year, *Pushya* and *Suddha* (*Yecadasi* or) 11th day on Friday, when the car for *Sri-rangha-svāmi* was finished; and the public procession with it was performed. Subsequently in *Saca* year 1377, in *Dāthu* year, *Sesha-suddha* the 11th day, the principal wife of *Timmana-raya* named *Rangha-amma*, voluntarily gave for the secret services of (the temple) of *Pachama-rangha-svami* the village named *Rangha-puram* in the temple district of *Onē-mādu*, situated in *Cura-vanga-nāttu*. That *Timmana-nayaka* caused the temple itself to be well built, and gave to *Rangha svami* many gifts of land.

7. Mallicarjuna, with Immadi-deva and TimmanaDalavayi.

S. Saca, 1376.

S. Saca, 1377, A. D. 1454—5.

* Vidyanagara.—From other documents we learn that the site of the future metropolis was a sort of hermitage, where Madhvacharya dwelt; hence called "Town of Learning." The sage is generally understood to have assisted the sons of Sangaman with his counsels, and more solid aid, against the Mahomedans.

† Mallicarjuna-svami of Talicad. What Talicad? One placed south of the modern Seringapatam; or one a little north of Anagundi or Vijayanagaram. To me the latter seems most likely. And though Talicota differs from Talicadu, yet it is only thus—Talicadu would be the earlier name, and Talicota would come into use after a fort had been built.

We find "secret services," again, and Mallicarjuna is I believe a name of Siva. Timmana is termed Mantri, and before Dalavayi: hence it is clear, that he held the reins of Government. It almost necessarily follows that Mallicarjuna-raya and Immadi-raya were two puppets; according to a frequent case of Hindu rule; and to that circumstance probably is to be attributed the invasion (whether with or without treason cannot be determined) of the Yadava chief Naraṣingha, and the consequent change of dynasty.

## CHANGE OF DYNASTY.

### *The race of Vira-narasingha-raya.*

Of the *Srimat* race of the moon *Yadu** was born. Of that race of *Yadu* there were many kings, and many branches of dynasties sprung therefrom. Among these the *Tuluva* race was one; in which *Timma-rāya*† was greatly renowned for courageous conduct in war. He greatly exalted the *Tuluva* race; and was esteemed very holy in the world. From him a king was

* Although Bukha-raya was of the race of Yadu, yet the Yadavas, is a term used in the Mackenzie Collection as distinct from Ganapatis-rayas, or Oyisalas, or Bellalas, and is applied to the chief of a territory cut out from the Warankal kingdom south of the Krishna river; subject, at first to the rayas and then superceding them; after which, and for some time, the Vijayanagara power was felt, down to the extreme south of the Peninsula; including Mysore partially; the Carnatic prevailingly; and the old Chola and Pandya countries. To this stupendous monarchy we are now advancing.

A paper in the Mackenzie Collection (see my third report, or M. Journal L. and Sci. vol. 8, page 24,) marks the commencement of the Yadavas in S. S. 755 or A. D. 832—3; and gives eighteen successions, down to S. S. 1013 A. D. 1090 a total of 250 years, with an average of $14\frac{1}{3}$ years for each reign. But the object of the writer seems to have been to give a connected series of dates; since he introduces the very incongruous persons of Pratapa-rudra, Bellala-raya, and Anavema-reddi, with each a very long reign from S. S. 1071 to 1233, and then enters on the Vijayanagara dynasty: assigning to Bukha-raya the very probable period of S. S. 1249, A. D. 1326—7. Of the list some are Mantris or Dalavayas; but it is here introduced in comparison with our present Manuscript authority.

Bukha-raya........S. S. 1249, A. D. 1326—7.

| | | | | | |
|---|---|---|---|---|---|
| | Hari-hara............... | S. S. 1263 | | Saluva gadu....... | S. S. 1319 |
| | Vijaya-bukha.......... | ,, ,, 1276 | 10 | Deva-raya........... | ,, ,, 1334 |
| | Hasaki or Gaja-deva... | ,, ,, 1284 | | Ganda-yadava...... | ,, ,, 1339 |
| 5 | Rama-deva............ | ,, ,, 1291 | | Cumara-camba..... | ,, ,, 1343 |
| | Virupacshi............. | ,, ,, 1296 | | Saluva-gadu........ | ,, ,, 1350 |
| | Mallicarjuna........... | ,, ,, 1303 | | Saluva-narasingha... | ,, ,, 1399 |
| | Rama-chandra.... .... | ,, ,, 1312 | 15 | Immadi-timma..... | ,, ,, 1410 |

Vira-narasingha........S. S. 1431, A. D. 1508—9.
Krishna-deva.......... ,, ,, 1451, A. D.
Achyuta-deva.......... ,, ,, 1464.
Sada-siva.... .......... ,, ,, 1486, A. D. 1563—4.
Tirumali-deva.......... ,, ,, 1494.
Sri-rangha.............. ,, ,, 1508, A. D. 1585—6.

In our Manuscript Rama-raya, a natural son of Krishna-raya, and Dalavayi to Sada-siva, appears instead of the latter; who, in point of real power, was a cypher.

† It is presumed that Timma-raya and Timmana-nayaka, were two distinct persons. If not it would follow that Timma-raya, being Dalavayi, conspired against his master, and secured the crown for his son. This conjecture is forbidden by two leading circumstances. It does not accord with Ferishta's notices of Narasingha, as a rebel chief; nor with the great alteration superinduced on the old Canarese language, by the Telinga conquest: affecting generally the termination of nouns, as well as minor matters. Language bears testimony to such changes: as for example, the English language after the Norman conquest, and the Portuguese after a French alliance by marriage.

born by *Bukha-māsāni*, a crowned wife. From him was born one named *Narasingha-raya*, who was very equitable, of benevolent disposition, of handsome form, eminent in personal strength. *Narasingha-raya* in the town of *Vidyanagara* was installed, and crowned, being seated on the throne adorned with the nine kinds of precious stones. In conjunction with his minister named *Uttandi* he governed the *Telinga* kingdom. Subsequently as the chiefs and warriors of the *Carnātaca* country refused to pay him tribute, he dispatched his minister *Uttandan*, at the head of the four kinds of forces; who going into the *Carnātaca* country warred with them, and taking captive one called *Sivadhiya-raghaiya*, he afterwards caused him to be crowned; and having taken tribute from those chiefs, he proceeded thence to *Malayalam* and *Keralam;* and there fighting with *Vijaya-raja*, he took from him great wealth, and making friendship with the *Pandya* king, he received from him many auxiliary forces, and taking tribute from the *Chola* and *Drāvida* countries, he proceeded thence to the north country; proceeding as far as the *Calinga* and *Bangāla* countries; and as the king of that country came to meet him with a great army, he conquered them, and killed the *Gajapati** king; and, as then the king who was ruling on the banks of the Ganges came with a great force, he conquered these also: he likewise overcame many Mahomedans; and having taken much wealth, many horses, elephants, and the like, he returned to *Vijayanagara* town; and, in an interview with *Narasingha-raya*, he told him all that had occurred. Thereupon *Narasingha-raya*, being greatly rejoiced, gave to this minister the title of *Vijaya-uttandēndra*, and built many *devaliyas* (fanes) with the wealth which he had brought. Especially he built the *kovil* of *Virupācshe-dēva*, with great elegance; and making grants of lands, of cows, of marriage portions, and other sixteen kinds of charity, he acquired great celebrity in the world. Thereupon all kinds of kings gave to this *Narasingha-raya* the titles of 'king of kings,' *Raja-paramēsvara-raya-maha-raya;* and, in interviews with him, offered to him all kinds of presents. Then the *Maha-raya* being rejoiced gave to them severally, splendid garments and various other honorary gifts; and thus acquired great fame; even as far as the *Himālayan*† isthmus. This great Rayer's wives were *Dipācshi* and *Nagarā-devi;*

1. Narasingha-raya.

* The Gajapati was the ruler of Orissa; and the Ganges king probably the ruler at Gaur in upper Bengal.

† Himalaya Setu, is a common proverbial expression.

from these two, even as from *Causili* and *Sumitri*, those two women, were born *Rama* and *Lacshmana*, so to him were born *Vira-narasingha-raya* and *Krishna-raya*. From his wife named *Obambiga* were born *Rangha-raya*, and *Achyuta-raya*, like *Krishna* and *Rama*. These four persons being very valiant, having acquired many accomplishments, riding on horses and elephants, they grew up with very great union and affection existing among themselves. Subsequently in *Saca* year 1401, in *Sārvari* year, the 34th year of the cycle, *Narasingha-raya* acquired the heavenly world. The *Maha-raya-vira-narasingha-raya* was installed and crowned in *Vijayanagara* town, being seated on the nine jewelled throne, in the same *Saca* year 1401, in the *Sārvari* year, *Vira-narasingha-raya* in conjunction with his younger brother, ruled the kingdom with equity ; and on sending messengers to demand tribute from those countries which had paid tribute to his father *Narasingha-raya*, the *Drāvida*, *Chola*, *Pandya*, these countries sent some small measure of tribute, and making friendship with this *Vira-narasingha-raya*, they then went away. The chiefs who ruled over the *Carnātaca* and *Congu* countries, and resided at *Unmuttūr*, *Talicad*, and other royal towns, refused to pay tribute ; in consequence of which *Vira-narasingha-raya*, being much incensed, assembled many forces, and with many elephants, horses, men and other forces, made warlike preparations, and placing his younger brother *Krishna-raya* in *Vijayanagara*, he himself with *Achyuta-raya* and *Sri-rangha-raya*, and with many princes of royal descent, went and encamped (or descended)* near to *Unmuttur*. Thence he despatched messengers with this message: "If you send us the tribute which was formerly accustomed to be given, we will here confirm and establish you in the government, and depart ; but if you do not despatch the tribute we will take your fort, and placing our own people in it will assume the government of your country." Then the king who was in *Unmuttur* named *Diyabarāya* sent a reply to the following effect—" We ourselves have for a long series of years governed this kingdom, and whether it be our own people or that of the *Concana-verma*† kings, who for a long time

Died S. Saca, 1401, A. D. 1478—9.

2. Vira-narasingha-raya crowned, S. S. 1401.

* The Tamil word used seems to answer to the phrase to set down before a place.

† The country invaded was Carnata and the Congu-desa. Diyaba-raya refers to the Concana-verma kings. These were rulers of Tuluva ; having a Capital at, or near Banavasi. I cannot reconcile all discrepancies ; but I do not think this language accords with a Capital south of the modern Seringapatam.

ruled here, it was never customary to pay tribute to any one. Such being the case your father *Narasingha* having conquered by force took tribute, and went away. But if the matter be properly investigated, there is no existing right or claim that I should pay you tribute. By consequence we will by no means send you tribute." *Vira-narasingha-raya* on receiving this message was very angry; saying—"Since these chiefs were accustomed to pay tribute to *Harihara-raya* and others, what occasion is there now for discussion or inquiry?" Whereupon he proceeded to invest the fort, and fought against it for three months. Those chiefs, assembling a great force, beat the besiegers, and did not allow them to approach near to the fort. Then *Narasingha-raya* being unable to take that fort, retrograded his army, and proceeded to invest the town of *Sri-ranghapatnam.** Heretofore the great *Narasingha-raya* had installed and crowned *Sivaki-raya*, in that place. The son of that *Sivaki-raya* had greatly strengthened that place with fortifications, and he now sent word to the *Unmuttur* and *Talicad* chiefs and calling thence many forces he issued outside of the fort, and meeting *Narasingha-raya*, in the outside with a great force, he fell upon him there. Then *Vira-narasingha-raya*, sustaining a slight defeat, retreated with his army, and came back to *Vidya-nagara* and said to *Krishna-raya*, that *Unmuttur* and *Sri-ranghapatnam*, being well secured, we must assemble a very great army, and having provided full supplies of provisions, we must then conquer those kingdoms. Consulting thus they continued to rule the kingdom. Subsequently *Vira-narasingha-raya*, performing many acts of charity, gave presents of gold, equalling his own weight, *Kala-purusha-dhanam*, gifts of gold in hills, or heaps, gifts of horses, of elephants, of lands, marriage presents, *Brahma-pratishta-dhanam*; making all these, and placing many gifts of food in the public Choultries, he became in giving presents of land equal to *Parasu-rama*, in reputation; and acquired the surname, or titles of *Rajādhi-raya-Paramēsvara*, *Pravuda-pratāba-maharaya*: in *Saca* year 1425, in *Rudrōtkari* year, he acquired entrance into *Vaicont'ha*.

Died S. S. 1425, A. D. 1502—3.

Subsequently the crown descended to his younger brother *Krishna-raya*. In *Saca* year 1426, in *Ractācshi* (58th cycle) year in *Chittri* month, *Krishna-raya* being installed in the nine jewelled

3. Krishna-raya crowned, S. S. 1426, A. D. 1503—4.

* The precise direction of retreat, or retrogradation is not stated; but the terms here employed, could agree with a Capital south of Seringapatam.

throne in *Vijaya-nagara* town he associated with himself his younger brothers *Achyuta-raya* and *Rangha-raya* and his minister * * * * and ruling the kingdom with great munificence, he established a Mint, which was *Krishna-murti.* In it he performed a charity to *Ranghanayaka* (the god). Subsequently he well built the fort of *Vijaya-nagara;* he also built *Pennur* fort, *Chandra-giri* and other fortresses; and assembling a great many people, he got together many elephants, horses, and other forces; and with the intention of conquering the kingdom, he went into the *Drāvida** country where he took *Kanchi* (*Conjevaram*) Gengi, Vellore, and other places; and very carefully built the fort of Vellore. In it he placed his own people, and princes of royal descent, and governed the kingdom with distinguished equity.

At that period the king of *Unmuttur* alone among the other *Carnātaca-rayas*, took possession of *Siva-samudra* (an island in the Cauvery) and as the Cauvery river entered that fort at two ends, or sides, he built that fort very well, and strengthened it with many cannons, and other arms; after which that *Diyaba-raya* acquired *Swerga.* In that fort his son *Ganga-raya* governing the kingdom, he carefully secured that fortress by many arms, and many troops. Afterwards the *Raya-Krishna-raya*, having fought with the *Carnātaca*-chiefs, and being desirous of capturing that country, seeing that in former times his brother *Vira-narasingha-raya* had gone into that country, and returned without victory, as they did not give tribute, he nourished great anger against them: he set out with elephants, horses, foot soldiers, cannon, and other arms, with the assistance also of some of the country chiefs, and approached the Cauvery in the *Carnātaca* country, to the eastward of *Pachima Rangham*, and invested the fort of *Siva-samudra*, having also associated with him *Chica-raya*† the enemy of the *Siva-samudra* chief, and also some other chiefs; setting down his army on (beneath) the two hills called *Pret'ha-parvata* and *Kēurya-mali*, he prosecuted the siege more than a year; and at length, proceeding along the artificial bank of the Cauvery, scaled the walls, and entered by surprise; in consequence of which *Ganga-raya* threw himself into the deep tank, called *Ganga-susi*, and perished. Afterwards *Krishna-raya*, having taken posses-

* Krishna-rayer's conquest of the Carnatic, either by himself or his generals, is well authenticated. He also ruled by a viceroy in the Pandya kingdom; though the viceroy speedily became independent.

† We have here the first mention of the chief whose family were the modern Mysore rajas.

sion of that fort placed his own people in it ; and coming to *Sri-rangha-patnam* he also conquered that town. In that town he relinquished some countries to *Camba-gauda*, and *Virapa-gauda* : he also gave over some countries to *Chicca-raya*, and having conquered all the chiefs round about in that country, and fixing agents in the various places, he established the tribute money, and had it written in his account books, that the *Carnātaca* country was to yield him the revenue of a crore. He greatly strengthened the great town of *Sri-rangha-patnam* of the *Carnātaca* country, in the *Saca* year 1430, in *Prabava* year, and erected a very large sized flag-staff there, in the flag of which the *Chank* and *Chacra* being represented it was called the flag of *Krishna-raya*. Proceeding thence he progressively passed through, and conquered *Codugu* (Coorg), *Malayalam*, and *Keralam* ;* and fixing the scale of tribute, he took possession of *Pāndya-desam* and *Chola-desam*, and thence returned to *Vijayanagara*. Thence with many troops, chieftains, many horses, ammunition, balls, and arms, he set out like a second (another) sea, and proceeding to the Northward, he made a treaty of alliance (or formed friendship) with the king of the *Calinga* country, and taking that king along with him, he went through the *Hindu* country, and conquering the *Gujara-dēsa*, and *Māgadha-desa*, and also subduing many other countries, he took thence tribute ; and, overcoming many Mahomedans,† he returned to *Vidyanagara* city ; and being seated on the nine jewelled throne, he enjoyed great fame and was known by the titles of *Yadu-kulōtbhava-raja*, *Martanda-raja*, *Gembira-maha-raja*, *Bhujedha-krishna-raya-maha-raya*, (or the Emperor *Krishna*, the great Emperor, the great king honored by other kings, the far famed king, the king illustrious as the sun, the ruler of the race of *Yadu*) having been renowned even to *Himālaya*, he protected the kingdom in conjunction with *Sada-siva-raya*, generalissimo of the forces, and performed many acts of munificent charity. He gave heaps of gold like *Meru*, and others of the sixteen kinds of charity ; and acquired *Vaicont'ha* in the *Saca* year 14—. The following is the manner of performing a gift of land in the *Saca* year 1429 to *Pachama-rangha-svāmi*, made by *Harikē-*

S. S. 1429.

* The conquest of Kerala is authenticated by the Kerala-ulpatti. I have looked into the early part of Colonel Wilks' work to see if there were traces in it of the foregoing transactions, but do not find such ; and the details which are given require other aid to join in well, with this our present Manuscript.

† The defeat of the Mahomedans is admitted by Ferishta ; but it led to that combination which, not very many years afterwards, subverted the dynasty.

*rājayya* of *Sri-rangha-patnam* by the direction of *Krishna-raya.*

S. S. 1445. In the *Saca* year 1445 in *Pārt'hiva* (19th cycle) year, *Māgha-suddha-paurnami*, in an eclipse of the moon, in a propitious time, *Sri-krishna-rayeraverkal*, gave a meritorious grant conveying to *Immadi-tāttachārya*, the son of *Tattacharya*, the son of *Veda-murti-tirumali-Tattacharaya*, a tax of one pagoda, each year, on every house of the 37 families of the *Camuvar* tribe, in the town near the banks of the *Tunga-bhadra* at *Udiya-giri*, near to the *kovil* of *Krishna-svāmi*, and for the purpose of carrying on in it the offerings, and customary ceremonies, and also a fee of one fanam from each person of every couple on being married. In the 37th year of *Krishna-raya* * * * * * * * * a space, or chasm, here occurs in the Manuscript.

After that the younger brother of *Krishna-raya* who was named *Achyuta-raya* being seated on the lion-seat in *Vijayanagara* city, governed the *Drāvida*, *Andhra*, *Carnātaca* countries, and with one

4. Achyuta-raya, 18 years. *Chenna-pannen*, his generalissimo, together with *Rangha-raya*, and other princes, he governed the kingdom with great equity; ruling the *Drāvida*, *Andhra*, *Carnātaca*, kingdoms, with a great army, he protected the forts of *Chandra-giri*, *Pennaconda*, Vellore; and performing many munificent acts of charity,* he favored the divine *Brahmans*, more than his predecessors, *Vira-narasingha-raya*, and *Krishna-raya*, and was beneficent to all orders of people: he also expended much wealth on *Pachama-rangha-svāmi*, and caused the car-festivals, and

S. S. 1480. other festivals, to be conducted, and during the *Saca* year 1480 in *Sidhartiri* year of the cycle, he fell at the feet of *Rangha-nayaka*, (died) the period of his reign was 18 years.

5. Rama-raya. Subsequently the son of *Krishna-raya* named *Rama-raya*, being crowned† and installed in the nine jewelled throne in the city of *Vijayanagara* along with his younger brother *Timma-raya*, with his generalis-

S. S. 1481, A. D. 1558—9. simo *Sada-siva-raya*, he governed the *Drāvida*, *Andhra*, and *Carnātaca* countries; and having

* Inscriptions, and particularly at Conjeveram, confirm this statement.

† The Manuscript is here incorrect; but it gives the real power to the right person. Sada-siva succeeded Achyuta, and inscriptions are in his name; but Rama-raya, his relative, as Dalavayi, held all power; and was, in effect, regarded as the monarch, Sadasiva being weak and despised.

been inclined to conquer the north country, having assembled many forces, he set out with a great many people and troops, and going into the north country, he fought there with the Mahomedans,* and conquering them, came back again to *Vidyayanagara* city ; and governed the kingdom in such a way that no one was equal to him. At a later period hearing that the Mahomedans of the north country were assembling many troops, and intended to come hostilely against *Vijayanagara*, *Rama-raya* set out with all kinds of forces, to meet them ; and on the place where the battle was fought, as the Mahomedans that came were in very great numbers, he retreated† without victory ; and coming to *Anagundi* he left a few people there ; and taking thence all kinds of provision, he proceeded thence to *Pennaconda*, and fortified that place. Then *Rama-raya* and the Mahomedans, by treaty, divided the country and the Mahomedans took possession of *Anagundi*, and also of some other portions of the country. *Rama-raya* residing in *Pennaconda* itself, governed the kingdom. His sons were *Sri-rangha-raya*, *Rama-raya*, *Vencatapati-raya*, three persons. Afterwards *Rama-raya* acquired *Swerga* in the *Saca* year 1496, he ruled 15 years.

S. S. 1496, A. D. 1573—4.
6. Sri-rangha-raya.

Subsequently *Sri-rangha-raya* being crowned and installed in *Pennaconda*, *Saca* 1496, in *Iva* year, *Rajadhi-raya Sri-rangha-raya* being his title, and acquiring fame ; he placed his younger brother *Rama-raya* in Seringapatam, and his other younger brother *Vencatapati-raya* in *Chandra-giri*, he governed the kingdom very equitably ; and during the time when he was performing many acts of charity *Sri-rama-raya* who was in *Sri-ranghapatnam* died. Then *Camba-gauden* and *Virapa-gauden* these two persons strengthening Seringapatam sent tribute to *Sri-rangha-raya* at *Pennaconda*. Then *Chicca-raya* a chieftain having assembled many people, stormed the fort of Seringapatam, and capturing it, he also subdued the district or country belonging to it. *Sri-rangha-raya* hearing this intelligence, he called the son of *Rama-raya* who before ruled in Seringapa-

* Rama-raya's first successes against the Mahomedans, not yet fully prepared and united, would seem to be fully authenticated.

† The writer is very delicate here. He does not choose to write, defeated. The generally received account is, that Rama-raya lost his life, by his rashness, on the field of battle at Telicota in S. S. 1486, A. D. 1564. Some accounts agree with this, in representing him as retiring : but this was most probably Sada-siva, who quitted Anagundi, and retired to Pennaconda. The Mahomedans came and took possession of Vijayanagaram ; which thenceforward, in their orthography, became known as Bijnagu r.

tam who was named *Tirumali-raya*, and bid him go and take possession of Seringapatam. Accordingly *Tirumali-raya* having fixed *Matti-Vencataraya* as *Dalavayi*, and having come to Seringapatam, with a great army, *Chicca-raya* relinquished the fort over to him, as being the son of the former ruler. Then *Tirumali-raya* being in Seringapatam, subdued and took possession of the country.

Tirumali-raya. S. S. 1506, A. D. 1583—4.

*Tirumali-raya* was crowned and installed at Seringapatam in the *Saca* year 1506 in *Pārt'hiva*—being seated on the throne adorned with the nine kinds of jewels, and together with *Matti-Vencatay-yaya* the *Dalavayi* he subdued the whole of the *Carnātaca* country ; and giving over much land to *Sri-rangha-nayaka* and seeing to the repairs of temples, he conducted munificent donations according to the manner in which former *rayers* had done; and acquired the renown of a king of kings.

S. S. 1512.

7. Vencatapati.

In *Saca* year 1512 in *Kara* year *Sri-rangha-raya* who was in *Pennaconda* acquired *Swerga*. His son *Vencatapati-raya* was installed in the government at *Pennaconda*, and ruled that kingdom. In *Chandra-giri*, the governing prince was *Vencatapati-raya*, the younger brother of the before mentioned *Sri-rangha-raya*.

Things being thus, *Tirumali-raya* having heard intelligence that *Virapa-nayaka** of Madura, with all kinds of people was coming, he called all his troops, and together with his *Dalavayi*, *Vencatapati-raya* he went by way of Pyney, and fighting with them, conquered them, and the Madura-one, being overcome, retreated. The *Dalavayi*, *Vencatapati-raya*, having called the king, and following, he plundered the whole of the Madura country. *Madura Virappen* having given to *Vencatapati-raya* much wealth, he being thereby greatly rejoiced, the said *Vencatapati-raya*, by craft, delivered over *Tirumali-raya* into their hands ; and he himself coming with all his forces to Seringapatam, ruled the kingdom. Subsequently *Tirumali-raya*, getting released from their hands, on coming to Seringapatam, *Vencata-raya* not allowing him to enter, drove him away. Thereupon *Tirumali-raya* went and resided in the village of *Malinga-cesari*. Then all the chiefs listening to the speech of *Vencatapati-raya* came, being determined to reject *Tirumali-raya* and laid siege to the town of *Malinga-cesari*, at which time the Mysore *Raja-raja-*

* Details on this warfare may be seen in Oriental Hist. M. SS. translated Vol. 2, page 182—3 and 237—13 : they are also mentioned by Colonel Wilks, in his History of the South of India.

*Udiyar*, with his own force, coming to *Cesari*, discomfited those chiefs, and wholly beating them, he thence came to Seringapatam: as all the forces were with *Vencatapati-raya*, a few people stealthily entered by way of the towers; and subsequently *Raya-Udiyar* entering took possession of the fort, *Saca* year 1531, in *Saumya* year, when the kingdom came into possession of the *Raya-Udiyar* of the Mysore race of kings.

S. S. 1531, A. D. 1608—9.

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## ADDENDUM.

I have been reminded, by the way while writing these notes, that a stanza in the *Nigandu* (a Tamil versified Dictionary) defines the epithet *Cheran* (vide Introduction), as a title which applies to the *rajas* of *Tiruvanchi* (Travancore) of *Codugu* (Coorg) and of the *Malayala* country proper: that is, as I take it, of North Travancore and Wynaad, near which was the Southern end of *Kerala*, when distinguished from *Chera-desa*. Col. Wilks (vol. 1, p. 8,) on what authority is not mentioned, states—"*Cheran* united *Kangiam* and Salem, to the dominions of *Kerala*, or Malabar."

The use of the Brahmanical reckoning in *Carnata* and *Telingana* introduced to this Manuscript is not, to the best of my knowledge, usual in Tamil documents. The Tamil language retains its own proper solar reckoning; antecedent to the influx of Brahmans from the North; but it has adopted the cycle of 60 years. The name of the cycle year is generally given; and sometimes the *Saca* year. The latter is not to be received implicitly, even when clearly given; but a reason for dissent should always be shown. The Tamil solar year begins with the *Pongal*-feast; the northern Brahmanical year begins with the middle of April. The addition of the lunar months, and asterisms, and days of the moon's age, give intricacy, sometimes approaching to confusion. Hence I have referred more than once to a table at the end. Let the Tamil reckoning be first distinctly cleared. The cycle years common to both modes

of reckoning may be seen in Oriental Historical M.SS. vol. 2, p. 121, or with the northern orthography in Campbell's Telugu Dictionary, Appendix p. 10, 11. The Tamil solar months are :

| | |
|---|---|
| 1. Tai, Jan. 12, to Feb. 11. | 7. Adi, July 15, to Aug. 14. |
| 2. Masi, Feb. 12, to Mar. 11. | 8. Avani, Aug. 15, to Sept. 14. |
| 3. Panguni, Mar. 12, to April 11. | 9. Piratasi, Sept. 15, to Oct. 15. |
| 4. Chittari, April 12, to May 12. | 10. Arapisi, Oct. 16, to Nov. 14. |
| 5. Vaiyasi, May 13, to June 12. | 11. Carticeya, Nov. 15, to Dec. 13. |
| 6. Ani, June 13, to July 14. | 12. Margali, Dec. 14, to Jan. 11. |

The Northern solar months are :

| | |
|---|---|
| 1. Mesha,* aries, March, April. | 7. Tula, libra, Sept., October. |
| 2. Vrisha, taurus, April, May. | 8. Vrishchica, scorpio, Oct., Nov. |
| 3. Mithuna, gemini, May, June. | 9. Dhanus, sagittarius, Nov. Dec. |
| 4. Carcata, cancer, June, July. | 10. Macara, capricorn, Dec. Jan. |
| 5. Sinha, leo, July, August. | 11. Cumbha, aquarius, Jan. Feb. |
| 6. Canya, virgo, Aug. Sept. | 12. Mina, pisces, February, March. |

With the Northern solar months, the lunar months are made to coincide, by intercalations. Each lunar month is divided into two, or more *Nacshetras*, termed mansions, and as $2\frac{1}{4}$ *Nacshetras* correspond with one zodiacal sign, or thereabouts, it follows that there are only 27 lunar mansions, with an Abhijit, or intercalary portion.

Observe first the general coincidence of Solar and Lunar months.

| *Solar.* | *Lunar.* | *Solar.* | *Lunar.* |
|---|---|---|---|
| 1. Mesha. | Aswini. | 7. Tula. | Chaitra. |
| 2. Vrisha. | Cartica. | 8. Vaishchica. | Vaisac'ha. |
| 3. Mithuna. | Margasir-sha or Agrahayan. | 9. Dhanus. | Jyaisht'ha. |
| | | 10. Macara. | Ashara. |
| 4. Carcata. | Paush. | 11. Cumbha. | Sravana. |
| 5. Sinha. | Magha. | 12. Mina. | Bhadra. |
| 6. Canga. | Phalguna. | | |

Where mention occurs of the lunar month, the corresponding solar month is hereby seen ; and the corresponding Tamil solar month can be found, by looking back, with sufficient accuracy.

The next thing is the correspondence of the lunar mansion with the lunar months ; as follows :

* Anciently coinciding with the middle of April, N. S.

| *Months.* | *Mansions.* | |
|---|---|---|
| 1. Aswini, | (27 Revati), | 1. Aswini, 2, Bharani. |
| 2. Cartica, | 3. Critica, | 4. Rohini. |
| 3. Margasirsha, | 5. Mrigasiras, | 6. Ardra. |
| 4. Paush, | 7. Punarvasu, | 8. Pushya. |
| 5. Magha, | 9. Aslesha, | 10. Magha. |
| 6. Phalguna, | 11. Purva, and | 12. Uttara Phalguni, 13, Hasta. |
| 7. Chaitra, | 14. Chitra, | 15. Svati. |
| 8. Vaisac'ha, | 16. Visa'cha, | 17. Anuradha. |
| 9. Jyaisht'ha, | 18. Jyesht'ha, | 19. Múla. |
| 10. Ashara, | 20. Purva, and | 21. Uttara Shadha. |
| 11. Sravana, | 22. Sravana, | 23. Dhanista. |
| 12. Bhadra, | 24. Satabhisha, | 25. Purva, and 26, Uttara Bhadrapada. |

*Abhijit* or $\frac{1}{4}$ mansion, whenever used, comes in between *Uttarashadha*, and *Sravana*.

By this table the relation of the lunar mansion, to the lunar, and northern solar months, and to the Tamil solar months, can be determined with tolerable correctness.

Observe next each lunar mansion, corresponds or nearly so, with the *bright* and *dark* half of each lunation : the days of each are termed *tit'hi*, which do not correspond with solar days ; though it is customary in Tamil to use the term as equivalent to a day of the month. That however is a loose usage.

The bright half of a lunation is termed *Sucla*, or *Suddha, pacsham ;* and the dark half *Krishna*, or *Bahula, pacsham.*

The day of the new moon is *Amāvāsya*, and of the full moon *Purnami, paurnami, punnama*, or *pūrnam.*

A cypher must be understood to represent each.

Thenceforward the *tit'his* are reckoned by Sanscrit numerals. Padyami 1st, Vidima 2nd, Tadiya 3rd, Chavuti 4th, Panchami 5th, Shashti 6th, Saptami 7th, Ashtami 8th, Navami 9th, Dasami 10th, Yecadasi 11th, Dvadasi 12th, Triyodasi 13th, Chaturdasi 14th.

The attentive reader may now untie any Brahmanical date occurring in the Manuscript ; and will perceive that to translate every such date would be a tedious circumlocution, or needless tautology.

The time of a solar eclipse is considered suitable for a gift to avert great danger. The *Suddha-panchimi*, or 5th day of the crescent moon, is deemed propitious. The moon attains a benign, or sextile, aspect ; and danger from the conjunction is past. The *Yecādasi* is,

or ought to be, a strict fast. The origin appears to be medical ; for, in some popular tales, a certain king, by observing and enforcing this fast drove death out of his kingdom ; who complained to the destroyer ; and to cause, by device, the breaking of this fast was the only remedy. Other tales narrate the greatest losses incurred, rather than violate this fast day. We may hence note the great ascendancy which a Calendar Brahman must necessarily acquire ; since such a one alone could tell at what precise point of a solar day the fasting must begin, and end.

As regards " secret services," which though often referred to I have not before taken up, I may observe that, in *Saiva* temples, they appear to me to denote, human sacrifices. Such services in *Vaishnava* fanes I do not pretend to understand. According to the *Garuda-purana*, as quoted by Col. Vans Kennedy (Ancient and Hindu Mythology, p. 340, 342) the days for this cruental service of *Cāli* are the 9th *tit'hi* of each lunar half month, and the 3d of *Margasirsha.* The invocations on those occasions are of terrible import, and the sounds *Hram ! Hrim ! Hrum !* look like signals for slaughter. Col. Vans Kennedy was notwithstanding a staunch advocate for what is termed Hinduism. I have understood from another good authority that there were under ground caves at *Anagundi* wherein human sacrifices were offered, and such doubtless were the " secret services." My personal opinion is, that the Grecian " mysteries" were not merely of the like subterranean, but also of like sombre, character.

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Some time since Walter Elliot, Esq. very kindly favored me with loan of a pamphlet entitled, " On the Geographical limits, History, and Chronology of the *Chera* kingdom of Ancient India : by Mr. J. Dowson." The same gentleman has since informed me that the document was printed in the Proceedings of the Royal Asiatic Society. My long retirement from studies, and pursuits of this kind, and being otherwise occupied in very active duties, not quite harmonizing with those studies as to the tone of mind proper to each, prevented my inquiring for, or seeing those Proceedings : and the pamphlet

came to me, without my previously knowing of its existence. It will not be needful for me to add to what I have already premised, in reference to the rather too great stress laid upon a few passing expressions, in my brief notice of the Manuscript in question, in my first report on Mackenzie Manuscripts. It has all the courtesy that could be expected from a stranger; and I would therefore pass by the introduction without remark.

I conceive it probable that the translation which Mr. Dowson used was made by the late Mr. Wheatley of Madura, and being aware of his free manner in translating, I am not surprised at some errors thence entering Mr. Dowson's abstract. Such as I have noticed will require to be specified.

### *Notes on a Comparison with Mr. J. Dowson's Abstract.*

P. 2, line 5.—*Aristanan:* in my Manuscript the reading is *Arrichannan.* The date 4 is doubtful.

P. 3—5.—*Naganandi*, according to my Manuscript was not "minister to three rayas" but *guru* (spiritual preceptor) to the three *Jainas* specified in the translation.

P. 3—7.—*Sankaracharya:* the M. S. states merely *Sancara;* a name of *Siva.* The conclusion based on the word is too weighty to be borne out.

P. 3—7.—"Installed in A Sal. 100." The Manuscript does not state installed; but that the grant, afterwards mentioned, bears that date. The 100 (like 4) is uncertain.

P. 3—7.—"A deed of grant—*in* the temple." The M. S. does not state that the deed (or inscription) is *in* the temple.

P. 3—8.—"Installed in S. 111,"—"reigned 51 years"—not supported by the Manuscript.

P. 10.—"*Saumya*" (43d of the cycle year), M. S. *Subakiratu* (36th.) .

P. 4—11.—"*Pūrva-dik* (eastern country)," M. S. "to the South." *Tālakād* or *Dalavan-puram*, M. S. *Dalavan-puram* (the metropolis) of *Tălicādu.*

13.—"Countries near the *Kanavai*," M. S. Some provinces near to the foot of the mountain passes."

14.—The "*Mantri Senapati*" as if one person.

M. S. The *Mantri*, the *Senāpati*, and others.

15.—" A Sal. 288," not in the Manuscript, but in the margin.

16.—" *Dorney-veerota-raya*, (*Dharma-virodhi* or *Punya-virota*, the unjust *raya*"—doubtful.

17.—" The military art," M. S. *Danur-vidya* archery, science of the bow.

P. 5—17.—" *Brahma-hatya-raya*," M. S. *Brahma-arri*, enemy of the *Brahmans*. The emendation would make him a killer of Brahmans, which is perhaps too strong.

18.—" He obtained possession of all the *desas*," M. S. he conquered many countries.

19.—" *Chera*," M. S. *Congu*.

20.—" The advice of his youngest brother," M. S. elder brother, probably uncle.

22.—" *Sivaga*," M. S. *Siva-rama*.

23.—" *Pārthiva*" (19th cycle year), M. S. *Prahbava* 1st cycle year.

P. 6.—" *Dravida-raya* in *Kanchi-desa* :" M. S. *Canchi-patnam*, (i. e. Conjeveram.)

28.—" Attacked him"—not borne out by M. S.

*Ranganād-swami*,—M. S. *Ranghana-svami*, for *Rangha-natha-svami* (i. e. *Vishnu*.)

## *Chola Conquest.*

P. 6—29.—" *Vedar*" *rajas*, M. S. *Verdars* (wild huntsman) of the king.

P. 7.—*Tālakad*, M. S. *Tălicādu*.

30.—" Saw the *Sabhāpati*," M. S. heard sound of a drum, and thought it to be the *Sabhāpati*.

31.—" Ruled the *Chera* country," M. S. *Congu*.

P. 8—34.—" *Virenjipuram*"—supposed to be in *Dravida-desa*, referable to following annotations.

" *Kollur*, *Indra-giri*, and *Nila-giri*, countries."

" M. S. places (a town, and two mountains).

" Buried," M. S. deposited.

" *Bhima-raya*"—abruptly introduced without explanation.

" *Push-kama-dik* (western country)," M. S. South, and, a *jaya stambha* on *Mahendra*, see annotations.

*Chera-desa*, M. S. *Congu-desa*, " north of the *Chera-desa*," M. S. northern part of the *Congu-desa*.

*Remark*.—As the best mode of softening down discrepancies, it may be conjectured, that in the Manuscripts followed there may

have been various readings. In some cases the differences may have been conjectural emendations by Mr. Dowson.

A few further comparative annotations appear to be called for, by the nature of the subject under notice.

As regards the boundaries of the *Chera* kingdom, there is the great fact assumed, that the Manuscript treats of the ancient *Chera* kingdom. It uniformly points to the *Congu-desa.* Mr. Elliot once told me that in northern inscriptions he found that country mentioned. In the paper on *Hindu* inscriptions (M. J. L. and S., vol. 7, p. 216,) in a note I meet with the terms *Kanchi* and *Kangya-desam,** which I conceive to be dialectic for *Kanchi-desam;* a part of the *Chola* kingdom, or of our modern Carnatic. As regards the two stanzas quoted from my work, I feel bound to express regret at haste or negligence, on my part. By a little attention I think they will agree with each other; and with the prose extract also. In the first I see there is a salutation omitted by me.

1. To the north, the place (or fane) Pazhana-hail! to the east *Chengodu.*
2. To the west point, *Kozhi-kūdu* will be. The sea shore of
3. The margin, that will be the south: an eighty *Kādams.*
4. The *Chera-nad* boundary; speaking, say thou.

### *The other stanza.*

1. To the north the place *Pazhani*-hail! to the east the south *Casi.*
2. The west point *Koli-kudu* will become. The sea shore of
3. The margin, that will make the south. An eighty *Kādams.*
4. The *Chera-nad* boundary; speaking, say thou.

### *Then the prose extract.*

On the north *Pazhani*, to the east the great town (or *Perur*) on the south the sea, on the west the great mountain, from east to west, forty *Kādams*, from south to north, forty *Kādams*, making together eighty *Kādams.*

My hastily inserting *Tri-chengodi*, for *Chengodu* without pausing to consider, or indeed knowing at the time, that there is another *Tri-chengodi* near Salem, was faulty. I do not regard this last as the locality meant. To the correction given, page 11th, "*Vadakutalam-pazhani*," (i. e.) north the *St'halam-pazhani.* A *St'halam* is a

* Literally "hot country." Col. Wilks has the same word Kangya, evidently for *Congu.*

holy place," &c. I would cheerfully submit, were it accurate; but there is the dative case, and north is simply the nominative. *Talam* has many meanings in Tamil; but I admit the sense of "place" (the general *Sanscrit* meaning) with the superinduced sense of fane, or "holy place;" because such evidently is the meaning. I cannot admit the "clerical error" of substituting *v.* for *zh.* If a letter were changed it would be the latter into *l.* But "the easy clerical error" would hardly have got into two stanzas, and a prose document. Hence, as far as that evidence is concerned, *B'havani-kūdal* cannot be the place meant by *Pazhani*: neither was *Trichengodi*, in Salem district, intended by *Chengodu*, or *Ten-Cāsi.* Two of Mr. Dowson's boundaries are, I conceive, quite wrong.

The boundaries, in so far as the three authorities are concerned, I conceive to be as follows:

On the extreme south, for certain, the sea.

To the north, or on the north, the modern Pyney. To the east *Chengodu* or south *Casi*, or the great town. To the west *Kozhi-Kudu* or *Koli-Kudu*, or the great mountain.

When there is no desire to force a meaning these bounds are very plain: *Chengodu* is the same as *Ten-Casi;* and *Koli-Kudu* (Calicut) and the great mountain near it, are one.

Look now at a map, and you have South Travancore narrowed in by the ghats to *Ten-Casi*, moving thence north by the line of ghats to Pyney, west of Dindigul; and a line carried thence through *Paulghat* will cut the sea-shore at some distance north of (Calicut,) the western boundary.

Such I conceive to be the *ancient* limits of *Chera-desa* proper. It does not follow that such are the bounds of the *Congu-nād.* These I take to be the same line prolonged to Coorg, for a western boundary; a line running from Pyney to *Caroor* and the Cauvery for an eastern boundary; and the Cauvery with its line prolonged up to Coorg, for a north eastern boundary: the enclosure being triangular, or nearly so; but possibly with a boundary on the north, and from the north, or north-eastern, boundary the *Carnataca-desa* apparently commences.

That the *Chera-desa* and *Congu-nād* were not one, or always one, appears from the existence of two different capitals. *Kōli* or Calicut was the metropolis of the former; and, as we find in our Manuscript *Scanda-puram*, or *Talicadu*, or *Dalavan-puram*, of the latter.

Here I may advert to the note at foot of p. 12 in which, as a

title of the *Chera-rajas*, is mentioned "Colly verpen, Lord of the Colly mountain in Salem." Although it be Professor Wilson who is responsible: yet the same is an error. *Kôli-verpen* and *Kôli-vēntan* are titles of the *Chera* Kings: but *Kŏlli* is one of the distinguishing mountains of the *Chola* kingdom. There is not only a difference in the quantity of the vowels *ó* and *ŏ*; but in the consonant *l*. In Sanscrit there is the common *l*, and the heavy palatine used only in the Vedas. This last *l* is used in *Kōli*, and the common *l*, doubled in *Kŏlli*. Another capital of the *Chera-nād* was *Vannāsi* (not that *Banavasi* of Potolemy, as I once wrote with as much care as I wrote *Trichengudi.*) I think it must be distinct from *Kôli*. *Vannāsi* and *Vānchi* or *Tiru-vānchi* are most common in Madura writings. The *St'hala purānam*, for example.* Other stanzas than those quoted make *Peru-vali*, the great plain, or *Vannāsi Perur*, the great town *Vannāsi*, the western boundary of the *Pāndya* kingdom. I would submit whether *Nedum pureiyūr* would correspond with *Perūr*, this is 'great town' or district, that is 'long town' with a district, and according to Dr. Gundert (M. J. L. and S., No. 30, p. 140) this is the site of an old temple near Palghat, and the probable site of the *Pala-cādu-raja*. If there were anciently a large town there, it would accord with *Vannāsi*. *Virinji*, or *Tiru-vanchi*, is another town of the *Chera-desa*, which Mr. Dowson has apparently transferred high up in the *Chola* kingdom; because a *Virenji-puram* is now found there.† But the town seems to have given the common appellation of Travancore corrupted from *Tiru-van-kudi*: for *kudi* or *gudi* in the extreme south is equivalent to *palli* northern Tamil, or *halli* in Canarese, that is 'a hamlet;' which every town at first is. I do not know if I ought to dwell on the boundaries given from a Tamil verse by Professor Wilson. "The *Palini* river on the north, "*Ten Casi* or Tinnevelly on the east, *Malabar* on the west, and the "sea on the south." That a Tamil verse should have in it the term "Malabar" is impossible; and one cannot conjecture what word a translator may have so rendered, he may have meant the *Malabar* coast, which would agree with *Kozhi-Kudu* or Calicut. The boundaries given by Professor Wilson, and quoted from Mr. Dowson (from Des: Catal: Int. p. 62) may be allowed to pass, as a general approximation; only supposing the *Chera* and *Congu-nād* to

* In a question of this kind a good authority. In the 42d *Tiruvalliadel* a messenger is stated to have been sent from Madura, who set out, passing woods and mountains, till he reached the Malayalam country, and came to Tiruvanchi the Capital.

† See p. 8, and note.

have been at some period one. It begs however the question, because it proceeds on the assumption, in the Catalogue, that the *Congu-desa-rajakal* is a history of the *Chēra-rajas;* which I submit it is not; but only of a few rulers in *Congu-nād*, before the latter was conquered by the *Chola* king. I cannot submit to Dr. Francis Buchannan's authority, unless I were assured that he too has not confounded *Congu-nād*, and *Chera-dēsa* together. They *may* have been one: but there is no proof of the fact that I know of. I cannot but remark that in Mr. Dowson's Map the placing of *Mushika* in South Travancore, the *Chēra-desam* proper, is a very singular proceeding. Not a word is written, as to authority for doing so. The ancient division of *Tuluva*, *Cuva*, *Mushika*, and *Kerala* (which last is the term used in the *Kerala* Utpatti, and *Kerala Mahatmya*, as synonymous with *Chera-desam*) must not be tacitly confounded. *Tuluva* was the northern portion; *Cuva* with *Mushica* (preserved in Musiris or Mirjee) the middle portion; and *Kerala* (*i. e. Cherālya* with the *Ch.* hardened in passing into Sanscrit, a very common case) the Southern. *Kerala* is mentioned in our Manuscript as distinct from *Congu;* and *Carnata;* but I have not observed it mentioned as distinct from *Chera-desa.* Both are beyond just question, one and the same.

The precise locality of *Scanda-puram*, I have no means of ascertaining. I must except to its being termed, "The capital of the *Chera* kingdom," which it certainly was not. If the Manuscript note, alluded to by Mr. Dowson, placing it west of the Guzzelhutty pass be valid, well. To me that locality does not appear happily to accord with the statement of *Tiruvicrama* setting out to the conquest of the *Dacshin*, the word really employed; that same *Dacshin* being the *Chola*, *Pandya*, *Kerala*, and *Malayala*, countries. If the designation given, by the document translated, be worth much, it indicates for *Scanda-puram*, a locality not much south of the parallel of Madras. The *Chola* kingdom was nearly east of the Guzzlehutty pass. The term *Scanda-puram* however is a mere epithet—the town of *Subrahmanya;* easy of invention, and readily made to agree with kings, as I conceive but imperfectly, and traditionally, known. It is not till the time of *Hari-verma*, and *Vishnu-kopa* that we approach historical accuracy. They ruled in *Dalavan-puram*, described as the metropolis of *Talicādu*—the latter term indicating a district; and in the *Carnatacadesam*, not *Chera*, nor even *Congu*, but *Carnata.* The fixing of *Dalavan-puram* to the site of the ruins termed *Tālcād*

on the north bank of the Cauvery, and about thirty miles east of the modern Seringapatam (Dowson's Essay, p. 13) is an important point gained: if definite. I cannot object; and am disposed to acquiesce; though from time to time, in my notes, I have thrown out doubts. I fear that the position of the northern *Telicota* would not accord with the site of *Dalavān-puram;* nor yet with an indication given towards the close of the documents as to warlike operations by *Krishna-raya* in the Mysore country. On the whole, from Colonel Mackenzie's, and other writers' notices of the ruins of Tāl-cād (as a *Jaina* locality) I have long wished to pay the site a visit, a wish which possibly may be gratified. It is certain that after the *Chola* power had been broken, and the *Congu-nād* had been divided among chieftains, and next brought under the *Oyisalas*, that then the capital was farther north-west at *Dwara-Samudra*, or Hallabidu; the ruins of which are also of antiquarian interest.

I must beg leave to except, in passing, to the terming *Kalyana-pur* "a name of Madura." Professor Wilson took that name (as I found posterior to former remarks on the subject) from *Vira-Saiva* documents, in the old Canarese language; which transfer all the ultra *Saiva* proceedings at Madura, without ceremony to *Kālyan*, the capital of the *Chalukyas;* and connect them *seriatim*, with the contests of *Basava*, and *Chinna Basava*, with *Bijala-raja*. This observation is only by the way.

As a specimen of loose inference I quote the following: "The "assertion of our M. S. S. that the last *Chola-raja* mentioned plun-"dered Virenji-pura, a place, as before stated in the neighbourhood "of Vellore in this *Desa*, would indicate that the whole of this *desa* "was not then subject to the *Chola* kings."

It is assumed that there was only one town of that name, and this town, near Vellore, ancient. The singularity of a *Chola* king attacking Madura, marching up near Vellore, plundering *Virenji*, and then returning to Tanjore, does not appear to have excited doubt. But the march to Madura, thence to Travancore, and back to Tanjore, is easy, and natural.

The next important point of notice is the dynasties of rulers, with their periods of rule. And as more stress is here laid upon a passing remark of mine, than in the introduction, it may be incumbent on me to observe that by the expression "well supported by dates, in general referred to inscriptions; which are mentioned," I, by no means, intended to recommend an implicit submission to such dates.

My meaning does not appear to have been entirely misunderstood. It was a comparative indication. Many M. S. S. either have no dates, or merely cycle dates, or simply the year of a king's reign; which as Mr. Elliot has remarked in a like case, "in a period extending over some centuries indicates no definite epoch." To find a *Saca* year, or date by inscription, affords a sort of relief in such inquiries. So much I meant, and no more. A resolute hand may insert a *Saca* year, or a date *quasi* of an inscription; the general credibility of a document requires to be tested; and though I do not withdraw my comparatively good opinion, yet I do not rely myself on the early part of this document; nor implicitly on any part.

The following para. by Mr. Dowson I would compare with one in my fifth report. Mr. D. remarks—"The McKenzie collection contains nearly five hundred inscriptions, procured in the country subject to these (*Congu-desa*) kings. Some of which probably belong to this dynasty; but unfortunately none of them appear to have been translated." My fifth report contains the following passage:

M. S.—Book No. 52, Countermark 1021. "According to the English label this book originally contained copies of inscriptions from the South of India. The number assists in referring to the Des. Cat. Vol. 2, p. 126, from which it appears to have consisted of 126 copies of inscriptions, on stone and copper-plate, from Coimbatore, Caroor, and Darapuram. The book, as received by me, has only the covers: *all* the inside being wanting. How this loss occurred I cannot say; but I return the envelope simply, as received."

In my third report there is notice of a connected M. S. Book, No. 50, C. M. 1019, which in Section 3d, contains 173 inscriptions from that neighbourhood. The intermediate Book No. 51, C. M. 1020, possibly was lost, or subtracted.* It might have given the remaining 191 inscriptions. If however the whole were of no greater value than those in Book No. 50, the loss is not very great. It may not however be a digression to remark how some of these bear on our subject.

No. 4.—Town of *Carur*—King *Kulottunga-Chola.*

6.—Gives attestation to a *Chola* conquest of the ancient *Congu-desa.*

7.—Date 9th year of *Rājēndra-dever.*

8.—23d of *Kulottunga-Chola*, the decapitator of the *Pandiyan*, and possessor of *Carur.*

* No. 53 C. M. 1022, is abstracted in my 5th Report: the dates are chiefly modern.

No. 10. Date 9th year of *Rajĕndra-chola.*
12. „ 24th „ of *Vira-chola.*
13. „ 24th „ of *Rajendra-chola.*
14. „ 3d „ of *Vicrama-chola.*
16. „ 15th „ of *Vira-pandiya.*
17. „ 6th „ of *Sundara-pandiya.*
20. „ 24th „ of *Raja-raja-dever.*
21. „ 25th „ of *Kullottunga-chola*, the ruler of *Izham, Madura*, and *Carūr.*
31. Date 19th year of *Vira-rajendra.*
(Six inscriptions cut out by somebody unknown.)
42. Date 5th of *Vira-pandiya, Saca* 1402, A. D. 1478—9.
44. „ „ of *Vira-chola-deva, Saca* 1044, A. D. 1121—2.
45. „ „ of *Vira-vallala-dever, Saca* 1244,—1321—2.
75. „ in two fanes near *Alaga-mali* (10 miles from Madura,) many inscriptions which could not be made out.
82, 83, 84, are wanting.
124 to 127 five long inscriptions cut out.
131 *Saca* 1678, (A. D. 1755—6) time of *Krishna-rayer-udiyar* of Seringapatam.
144 to 148 five long inscriptions cut out.
166 contains title of *Svasta-sriman-Pratapa Chacra-verti, Bhosala, Bhuja-valla-vira Vallala-dever:* noted for the sake of the title *Bhosala.*

I have not copied off all modern dates, nor those of *Pandiya* or *Chola* kings often recurring. But the above will give some help in our inquiries. And besides they show that the inscriptions, connected with that locality, have had a too attentive consideration from some unknown spoliator. Let us hope that the information, gained by the plunder, may one day be made known; which would be the only adequate apology.

It is not my intention to offer remarks on the reigns of the *Congunād* rulers. It is rather surprising to find a native author content with only an average of 34 years to a reign. I have already intimated that the earliest dates cannot be depended on. If they could be rectified, the average would be reduced. As regards the date S. Saca 816, A. D. 893—4 assumed as that of the reign of *Malla-deva*, second of the name, I would observe that the date going just before S. Saca 800, A. D. 877—8 is safer; because the gift by *Gunaluttama* was of necessity in his reign; whereas the foundation of the

temple is introduced by the term "Subsequently." Still the difference of 16 years is not great. But as Mr. Dowson made a considerable mistake in taking *Sancara-dever* to mean *Sancara-achārya*, the necessity of the very bold emendation of leaping over eleven reigns from *Vicrama* 1st to *Vicrama* 2d is quite obviated. I know not what is "unfair" if harmonizing by such a process be not so. It is not unlike the leap from *Travancore* to Vellore. Geography and Chronology will not bend to such hardihood.

From these, as they appear to me, vague inferences—1st, the temple founded in A. D. 894, 2dly, a conjecture that *Cheruman-perumal* (the name of a dynasty) ruled about the ninth century—and 3dly, the above *emendation* bringing *Sancarāoharya* and *Vicrama* II. together, Mr. Dowson assumes a period nearly corresponding with A. D. 900 as the date of the *Chola* conquest. But, at any rate, we ought to take *the* unforced language of the Manuscript into fair consideration. It gives *Malla-deva*, and a grant by his elder brother *Gunaluttama* in S. Saca 800 : A. D. 877—8. I must suppose some error in the word "elder," as analogy shows it must have been *Malla-deva's* younger brother. A war is mentioned, as occurring with the *Pandiya* king ; who, though stated to be defeated, which is a little questioable, would yet have given a shock to the *Congu-nād.* Again there was a division of power, *Rāja-malla* at *Dalavan-puram*, and *Gunāluttama* at *Scanda-puram.* An interval indicated by the term "Subsequently" appears. Then follows the abrupt transition to the *Chola* conquest, by *Aditya-varma ;* who it is said came to *Congu-desam*, and conquered the wild huntsmen of the king of *Congu-desam*, and took the town of *Talicādu*, synonymous with *Dalavan-puram.* The term *Vardar** (huntsmen) is a very depreciating one. In other documents I have seen the term applied to the inhabitants of Wynaad; and the mention of a *Vardar-raja* occurs in Malayalam documents, whose locality was in that neighbourhood. It is implied that the king had no better forces than a mob of wild hunters. A weak and low state of power is indicated: and not that of one ruling Malayalam by a viceroy. *Vira-chola* is said in the Manuscript to be the son of *Aditya-varma* (a mere titular name) and *Vira-chola* recurs so perpetually that, though titular, it must have belonged pre-eminently to some one king. The book of Inscriptions,

* This word, of very common usage, I suppose to be a corruption of the Sanscrit Virata applied to a Barbarian.

to which I have referred, gives us one of the 5th year of *Vira-chola-dever*, with the corresponding *Saca* year 1044, A. D. 1121—2. Now we may hope *that* is the truth, or near the truth. The first year of *Vira-chola* then would be Saca 1039, A. D. 1116. But the last of the *Congu* kings recorded was ruling in *Saca* 800, A. D. 877—8. If we strike off 16 years for the rule of *Aditya-varma*, after his conquest, it gives A. D. 1100: two hundred years later than the period assigned by Mr. Dowson. There must have been a long interval after *Raja-malla*, and before the *Chola* conquest; and I am satisfied, in my own mind, that the writer knew not how to fill it up otherwise than by the foundation of the fane at *Seringapatam* A. D. 893—4. If we forcibly bring down the period of *Raja-malla*, or force up the era of *Vira-chola* to make a coincidence, it will be to deal with evidence in a way not admissible. Let the evidence remain; and let us see, if there be any fair *vinculum*, or connexion not forced.

In 30th No. of the M. J. Literature, &c. at p. 51 it is stated by Mr. Elliot, "an inscription at *Dharavarum* in *Rajahmundry* shows that a *Vira-chola-deva* was reigning in S. S. 1001, A. D. 1079." Mr. Dowson gives a date from Wilson's McKenzie Catalogue in which a *Vira-chola* is dated, *Saca* 899, A. D. 977.

Here there are three different dates *Saca* 899, 1001, 1039. I distrust the first one; but the medium of the three is *Saca*, 949$\frac{2}{3}$ A. D. 1027. Even this medium would leave an interval of 150 years to be accounted for; and would refer the *Chola* conquest to about A. D. 1000.

It cannot I think be admitted that *Kullottunga* and *Rajendra* were the same person, as Professor Wilson is stated to suggest; nor does it seem allowable to consider *Rajendra* to be the same with *Aditya-varma*, as Mr. Dowson states there is reason to suppose. We are pretty sure of the date of *Rajendra*. *Camban* lived in his reign. According to the Manuscript entitled *Carnātaca-rajakal*, *Camban* wrote the *Ramayanam* in (that is about) Saca, 867, A. D. 884—5. Mr. Ellis, and a M. S. quoted by Mr. Dowson, give the date A. D. 886. Perhaps that date, at least, is settled. But *Kulottunga-chola* was "the ruler of Madura, and decapitator of the *Pandiyan*, and possessor of *Carur*." An inscription is dated in the 23d year, implying a long reign. There are inscriptions in his time, and that of *Rajendra* in *Carur*, and No. 6 of those before quoted, attests the *Chola* conquest of *Congu-desa*. My inference (agreeing with what I see of the manner of the primary documents) is that after the *Pandiya* king had retreat-

ed from *Congu-nād* he was attacked, defeated and beheaded, either by *Vicrama,* or by *Kullottunga;* who then governed the *Pandiya* and *Chola* kingdom, and over-ran the *Congu-desa* in its enfeebled state. He would thus unite three kingdoms. In the poem *Calingatu-parani, Kulottunga-chola* is described as the successful invader of *Telingana;* the fact of a *Chola* conquest, being unquestionable. He gave the *Tonda-mandalam* to his illegitimate son *Adondai,* and his legitimate son (as I presume) *Rajendra* succeeded him; ruling over the *Chola, Pandiya, Congu,* and (through *Adondai*) the *Tonda-mandalam,* and part of *Telingana. Vira-chola* I suppose to have remotely succeeded *Rajendra;* his power at *Rajahmundry* being unbroken in S. S. 1001. I carefully note however that the long interval A. D. 886 to A. D. 1079 (or even the medium date A. D. 1027) is altogether too long, without a succession of kings. May I cut the knot, by supposing that *Aditya-varma* "the sun jewel," is a loose epithet for the *Chola* power? The fact that the leading document does not include with the *Chola* kings the well authenticated names of *Kulottunga* and *Rajendra,* either implies that they went before, or else that they are mentioned by common Tamil names, rather than by high sounding titles.

What I consider to be nearly certain, as to the foregoing para is that *Vicrama,* or *Kulottunga,* conquered Madura and Caroor, and that *Kulottunga* successfully invaded the north country; generally designated as *Telingana;* and that he gave the *Tonda-mandalam* to his illegitimate son *Adondai.* If any thing can be proved, so much can. The *Tonda-mandalam* was bounded on the south by the *Palar;* east by the sea; north by the *Calahasti* mountains; west by the ghats, and includes *Kānchi* the capital. *Adondai* had to conquer his kingdom from the *Curumbar* and *Puralar:* the fort of the latter was the modern *Red-Hills;* which was obstinately defended. The statement, by Mr. Ellis, of "a feudatory chieftain of *Rajendra* ascending the throne of *Tonda-mandalam* in the ninth year of *Rajendra:*" would slightly tend to shake my opinion that *Kulottunga* and *Rajendra* cannot be the same person. The statement is however vague. It might apply to the successor of *Adondai;* for *Adondai* had to cut his way clear to the throne. His successor would find the throne prepared. But why do I not admit *Kulottunga* and *Rajendra* to be the same? 1st, Because the two men are described by different characters, and different actions. 2nd, Different titles are not given to the same individual, in *inscriptions.* 3rd, *Kulottunga* is

the raiser of the fortunes of his race; *Rajendra* is an emperor who enjoys what a predecessor won. But I chiefly rest on the first reason. War, and illicit love, are the harmonizing marks of *Kulottunga.* It does not appear that he would have cared a fig for the poetic jewels of *Vicramaditya's* court, or the eight elephants of *Krishnarayar's* assembly. But *Rajendra* was a patron of poets; *Camban, Otta Cuttan,* and, if I mistake not, *Cala Megha,* flourished under him. It is generally the received opinion that *Rajendra* was killed by a lampoon of *Camban.* He took it to heart, at all events. *Kulottunga* would have chopped it to pieces with his sword, and thrown it into the sea.

Now then I may look at the foot note at p. 18 of Mr. Dowson's Pamphlet. "Mr. Taylor has adopted the list with its errors. Taylor's M. SS. vol. 2, p. 64." For this reason simply that I had then (in the early part of 1835) nothing else to guide me, but the descriptive Catalogue; and, though I did perceive marks of careless printing, yet to know whether a comma was misplaced or not, would have been impossible; and the fairest mode, beyond question, was to quote just as I found the document. The M. S. since translated was not then in my possession.

At p. 19, we read " Professor Wilson suggests the possibility of *Kulottunga* and *Rajendra* being titles of the same person; neither of these names occur in our list: but there seems reason to suppose that *Rajendra* was a title of the first prince in our list called *Vijayaraja Aditya Varma.*" I quote the passage in fairness, not having the *Des; Catalogue* just now at hand for reference. And it seems needful in order to introduce another quotation, which perhaps had better be put in double column, along with the passage to which, after some search, I find it to refer:

The great source of the difficulty which we shall encounter in our inquiry, and in comparing our M. S. with other notices of the Chola kings arises from the indiscriminate use of names and titles. Although the Rev. Mr. Taylor questions the probability of the same king being known by more than one title, we have the authority, &c. and Mr. Taylor himself in his Analysis of the McKenzie M. S. S. thus describes one of the documents: 'Another list of *Chola* princes is given—showing three different names sometimes given to the same individual, Page 19.'

" It is certain that there must have been more than one *Viransoren;* for while *Rajendra,* who was the patron of the celebrated Tamil poet *Camban,* is found to have reigned, A. D. 886, we have a *Vira Soren* fifth in succession from *Rajendra,* who reigned about A. D. 918. We cannot suppose, with Mr. Wilson that *Vira-Soren* and *Raja Rajendra* were the same; for though both names are *titular* we

are forbidden by the analogy of custom, as abundantly exemplified in the *Pandian* lists, to consider *titles* usually distinctive of individuals, as given to one person. We rather presume in the list of sixteen, discretionary power must have been exercised in cutting out all duplicate or triplicate names, as being supposed to be erroneous; whereas a list without such names occurring is, on that ground, exposed to suspicion of defect." *Or. Hist. M. S. S. Vol.* 2, *p.* 68.

If this quotation *in full*, did not sufficiently vindicate me, I should have had to plead in apology that my Analysis of the McKenzie M. SS. was, in the earliest part, two years, and in the latter, three years, posterior to the publication of my second volume of translated M. SS. But the apology is not necessary.

I must guard against contradicting myself; for I have stated a while ago that *Vira-chola* was not to be confounded with others; by admitting that at a later date the title may have been borne by a descendant. Indeed I ought not to be positive. *Vira-chola*, or the Champion *Chola*, being so very likely to have been a common epithet: though perhaps pre-eminently proper to one among them.

On page 20, Mr. Dowson gives part of a list in which occurs 18, *Vicrama;* 19, *Kulottunga;* 20, *Rajendra-chola;* 21, *Vira-chola* and lower down states: "We find also three of the above names in the same order in a poetical account of the actions of *Vicrama, Kulottunga*, and *Rajendra, Chola*, which shows that so far this succession was received by other *Hindu* authors." I must beg permission to plead for the distinct existence of *Vicrama, Kulottunga, Rajendra*, and *Vira-chola.*

On referring back to past and almost forgotten, lucubrations, I find from the Madura Puranam, 34th and 35th Tiruvilaiyadels, that the *Chola* king who cleared the forest for building *Kanchi* and is termed, "Forest felling *Chola*" was favourably disposed towards *Madura*, and promised to give his daughter in marriage to the *Pandiyan;* but the latter's younger brother supplanted him. The result was, war; and a severe contest, in which the *Pandiyan* was conqueror only by a miracle: the *Chola* general and king's younger brother being captured. The former was sent back, and a maintenance given to the younger brother. In the 37th Tiruvillaidel we meet with another war, in which the *Cholan* at first fled, but rallied, and the *Pandiyan* in turn retreated. Both *Pandiyan*, and *Cholan*, fell into tanks from which the former was extricated, and in which the latter perished. In the 50th Tiruvilaiyadel we have the names of both kings concerned.

*Vansa Sec'hara Pandiya*, and *Vicrama-chola*. By a very bold fiction the latter is said to have had as allies the Mahomedans, the Orissa, and *Vijayanagara* rulers, with their troops. Such a trifle must not be minded. But still *Vicrama-chola* was defeated. In the supplementary M. S. of my first volume, *Paracrama-chola* is said to have driven out the *Pandiyan*, by the aid of a northern ruler: the son of *Paracrama* being *Kulottunga*. Lower down *Sundara Pandiya* is said to have ruled the *Chola*, *Chera*, and *Pandiya*, kingdoms. His son released a *Chola* king from confinement, and the latter gave him his daughter to wife. At a later period a *Chola* king, in defect of male posterity, gave his daughter to the *Pandiyan* in marriage; and of two sons born in consequence, the eldest inherited the *Pandiya*, and the youngest the *Chola*, kingdom. The eldest conquered the *Malayala* country with other places, and derived tribute from them. A grandson of that Pandiyan, named *Makuda-verddhana*, engaged in war with the *Chola* king—his relation we presume—and was killed in consequence. But *his* grandson conquered the *Cholan*. His son was *Adhi-vira Pandiya* of literary repute; who maintained a close friendship with the *Cholan;* and some short time after in S. S. 1246, A. D. 1323 (*recté* 1313,) the Mahomedans became the common enemy of both.

Now though any thing like implicit credence cannot be given, nor any certainty, as to time and order, found, we may yet gather up some vestiges. It is something to fix *Adhi-viranan* towards the close of the 13th century. The feeble succession after the Mahomedan irruption down to *Chandra Sechara*, when the country passed into the hands of a viceroy from Vijanagara, is not of much consequence. In the summary which I have given, we see amicable relations interrupted by treachery, in the delicate point of intermarriage; we see war with various results. The falling into a tank is all the *Sthala-puranam* admits. The following affair was more serious: that may have been a subversion of the kingdom. In the supplementary M. S. (though of supposed defective authority) we have a more candid admission of a *Chola* conquest: *Paracrama-chola* is stated to have driven out the *Pandiyan.* Now *Vicrama-chola* of the Tiruvilaiyadel, and *Paracrama-chola* of the other Manuscript, are, as to derivative meaning very much the same. It seems to follow that *Vicrama-chola* conquered *Vansa sec'hara Pandiyan*, and *Kulottunga*, son of the latter, may only have had the honour of beheading the captive prince. Later down there is great prosperity in the

*Pandiya* kingdom, and intermarriages: one of them of such a kind as to render the term *Pandiya chola* perfectly accurate, as the son of a *Pandiya* king, by the daughter of a *Chola* king; and ruling over the *Chola* kingdom. Next comes a *Pandiyan* king killed by a *Chola* king, and a *Pandiyan* overcoming the *Cholan;* and then a period of peace.

The present translated M. S. though I fear it can no more be fully confided in, than those to which I have alluded, has some similar details. We find that *Parantaca-raya* (destroyer of foreigners) fought with the *Pandiya* king; conquered him, and took tribute: and married the daughter of *Setu-raya* (a king of *Ramiseram*). Among many children *Divi* ruled the *Chola* kingdom, and was afraid because of a *Pandiya* invasion, in which however he conquered, and cut off the *Pandiyans*' ears only. In the next succession, a *Chola* general fought against the *Pandiyan*, who fled away. The general took the *Pandiya-desa;* and spoiled *Virinji-puram*. But, as the mother of the *Pandiya* king was a relative of the *Chola* king, the latter restored Madura to the *Pandiyan;* only taking from the latter much wealth; and both parties were subsequently on the most friendly terms. It may be very difficult to reconcile all these things; but we may perceive general outlines of coincidences. I must not be chargeable with any possible self-contradiction; at least, as wilful: for in pursuing a narrow and devious track, through a labyrinth, it is impossible to look all around, and to a great distance.

These additional remarks have proceeded to a length which I had not intended. It may be expedient to bring them to a close. The only remaining point of consequence in Mr. Dowson's Pamphlet, is the introduction of a *Chalukya* conquest in the reign of *Hari-vari* or *Raja-raja-chola*. The only point of coincidence that I can perceive is the mere occurrence of the name *Amarbhujanga*, as general of *Raja-raja-chola;* and the mention in Mr. Elliot's valuable *Chalukya* inscriptions of a general of *Somesvara* I. who is styled the humbler of *Bhujanga: Bhujanga* is so evidently a title (implying prowess) that it need not necessarily be limited to one individual. Mr. Dowson is positive on the identity. All that our Manuscript states concerning *Bhujanga* is his conquering to the extreme west; fixing there a pillar of victory; depositing his spoils in a temple; and acquiring great fame in the world. Therewith we take leave of *Bhujanga*, in so far as our Manuscript is concerned. A small chasm

occurs, as I have noted in its due place. We then have a new personage brought forward in *Bhima-raya*, without our knowing who or whence he was, or with whom he fought. But it is clear that it is this *Bhima-raya* who went against *Calinga*, and other northern countries ; while his career is described as one uniform course of conquest ; without a particle of defeat, either by the general of *Somesvara*, or any one else. Mr. Dowson seems to have been misled, by an imperfect translation, by overlooking the chasm in the narrative, and by not adverting to the introduction of another personage, in the nominative case. So that Mr. Dowson's statement, in his abstract, "*Amra* then marched into the *Calinga-desam*," is wholly unjustifiable; for it was—apparently at least—*Bhima-raya* that did so. And the reversing the statement of the Manuscript, and writing defeat for victory, merely because some* general of *Somēsvara* I. humbled some person, named *Bhujanga*, does not look like fair historical inference. There is a *vinculum* yet wanting, to connect both statements. The evidence supplied by Mr. Elliot's most valuable paper on the *Chalukyas* may remain perfectly true, and untouched: and yet we may not be possessed of a knowledge of the exact point, where it joints in with the *Chola* history.

There seems to be, by far, too great a looseness of conclusion in Mr. Dowson's statements. *Sancara-deva* is, without difficulty, identified with *Sancaracharya*, and several reigns, and a few hundred years, passed over to effect the identification. *Virenji* in the M. S. is without difficulty fixed near Vellore, making a distance of 500 miles of no consequence, compared with similarity in a name. *Amarbhujanga* occurs in the Manuscript, only as a conqueror; *therefore* it is the *Bhujanga* humbled by the *Chalukya* general. I would not be thought intentionally to bear hard on Mr. Dowson; who, if I understand matters aright, has made praiseworthy efforts to distinguish himself; but I would wish to enforce the need of a more careful induction, by the analytic process in all. Splendid examples have not been wanting to mislead. Sir W. Jones and his imitators, and even Professor Wilson, cannot be held exempt from the charge of synthetic constructions, on very insufficient premises. I adhere to the remark long ago made by me; which is that we want as yet, a much wider basis of translations—accurately, literally, faithfully, made. Till such a basis can be had,

* Compare p. 25, vol. 9, M. Journal Lit. and Science.

detached evidences may be pointed out, as such; but avoiding a drawing such conclusions as violate the proprieties of time, place, and true inference from evidence afforded.

In the present instance, it is quite clear that *Chola-rajas* made extensive conquests or incursions northwards, and it is equally clear that at some period, a reaction by the *Jaina Chalukyas* was provoked, and the *Chola* invaders defeated.* So much, I submit, is all that we at present know on the subject.

As regards the *Oyisalas*, the paper of Mr. Elliot, referred to, contains some matter that may aid in any future full statement concerning that dynasty. I observe that Mr. Elliot has given a derivation of the word, different from that suggested by the Manuscript. I must not therefore insist on my own conjecture as to *Visala*, though a *Jaina* title not unknown to the north. In quoting some inscriptions from the neighbourhood of *Dharapuram*, in a former page, I was struck with a string of titles of northern kind, ending with the word *Bhosala*; so common among the *Mahrattas*. It is merely a conjecture, whether *Visala*, *Vijala*, *Hoisala*, *Poisala*, and *Bhosala*, are not all originally one title, dialectically varied.

It is not my intention to prolong annotations on either that, or the *Raya*, dynasty†. It might be desirable to fix the era of *Peddata* or (according to his Brahmanical title) *Vishnu-verddhana*. That may be done perhaps by inscriptions not known to me. But the era of *Ramanujacharya* is the same thing. Colonel Wilks gives to the latter the date of 1133, that is, I suppose, *S. Saca*, 1055. The *Carnataca-rajakal* gives to *Ramanuja* the date *S. Saca*, 939. Mr. Elliot regards *Vishnu-verddhana* as a cotemporary of *Vicrama-chalukya* 2d, whom he places in *S. Saca*, 998 to 1049. Our M. S. gives the *Saca* year 1015 for the birth of *Vishnu-verddhana*, and grants are specified in S. S. 1021, 1039, 1044, 1050, 1053. The close of the eleventh century of the Christian era, may therefore be fixed as that period in which he flourished. Up to that date we may ascend by dates tolerably well fixed; and higher up still as far as *Rajendra-chola*. But previous to this last, it is my present opinion, that dates are uncertain. There were powerful *Chalukyas*, *Ganapatis*, *Cholas*, *Pandiyas*, and *Cheras*, in existence antecedently; the chronology of whom I suppose to be not yet exactly determined.

* See Madras Journal Literature and Science, vol. 7, p. 201—206.
† At Vijayanagaram.

## II. *On the Customs of Gosawees or Gosaeens.* *By* John Warden, Esq., Bo. C. S.

Their Origin. 1. A *Gosawee*, as may be discovered from the appellation, which is a compound of the Sunskrit word गो (*Go*) passion, and स्वामी (*Swamee*) Master, was originally a person who, in honor of God and for the benefit of his own soul, had so completely mastered his passions, as to be able to devote his whole life to the exercise of the strictest devotion and most rigid austerities.

2. The founder of the sect, according to the traditions of the *Gosawees* themselves, was *Sunkur Achary*, whose principal disciples are the Brahmins of the *Siw* order. The *Gosawees* accordingly worship that deity in the shape of the *Lingum;* as the *Byragees*, the other kind of Indian devotees, do *Vishnoo*, in his incarnation of *Ram*. *Sunkur Acharya*, in his *Gosawee* character, nominated four *Chelas* or disciples named, 1st, *Neera Troteeka Achary;* 2d, *Shringee Rushee Pritvee Oodha Achary;* 3d, *Dhurmbootee Swuroop Achary;* 4th, *Pudum Achary*.

3. *Neera Troteeka* then chose three disciples immediately subordinate to himself, viz. *Geeree*, *Sagur*, and *Purwut;* *Shringee Rushee Pritvee Oodha Achary* had also three followers, named *Pooree*, *Suraswutee*, and *Bharuttee;* *Dhumbootee Swuroop* and *Pudma* had only two followers each, the names of those of the former were *Teert* and *Asrun;* and of the latter *Bun* and *Urrun*.

4. The four disciples of *Sunkur Achary* provided for the performance of the discipline they had imposed upon themselves by the establishment of four *Mut'hs* or temples in four different quarters. The first was situated in the north, the second in the south, the third in the west, and the fourth, viz., that of *Pudum Achary*, in the east.

5. These establishments are said to have been afterwards subdivided, and the fraternity then consisted, as it does at the present time, of ten different sects composed of the followers of the above mentioned ten persons appointed to be disciples to the four *Gosawees* who established their *Mut'hs* in the four different quarters: each sect bears the name of the person of whose followers it professes to be composed; thus, there is the *Sagur* sect, the *Purwut* sect, the *Pooree* sect, and so on. The whole are equal in rank, one having no objection to eat with the other. In the early periods of the institution of

the order, *Gosawees* supported themselves by the alms they received from good men.

6. In process of time the fraternity became less distinguished for their devotion than their ancestors, and some of the disciples commenced trading or followed the profession of Arms ; while others, wandering still further from the road they professed to follow, formed matrimonial connections, and became in every respect as worldly as their neighbours. The latter in consequence are not acknowledged as brethren at all, except in the *Dukhun.**

7. Those *Gosawees* who still adhere to the ancient land marks of their order are called *Dundee* or pilgrims (literally mendicants who carry a staff) : the traders are distinguished by the name of *Dunglee,* and the married *Gosawees* are called *Ghurbaree Gosawees :* as the latter no longer profess to be guided by the original laws of their order, they will be spoken of separately.

Dwellings. 8. All *Gosawees* live in buildings called *Mut'hs* or Temples, those especially devoted to purposes of worship are called *Purrumpuragut Mut'hs*, or ancient temples descending from generation to generation ; the others are simple dwellings.

Laws. 9. The written laws by which *Gosawees* are professedly guided are the *Dhurm* and *Munoo Shasturs :* all questions however relating to the internal administration and discipline of the order are decided by an assembly called the *Dusname*, which should consist of the disciples of the ten founders from whom they take their names; but as in some places members of each sect are not to be found, as many as there may happen to be, are authorized to meet, their decisions being as irrevocable as those of a perfect assembly. From the *Dusname* there is no appeal. In the event of a difference of opinion occurring among the members of the assembly, it is usual to convene a grand meeting of the residents in the surrounding country, whose opinion decides the point at issue, provided it has not in the meantime been settled, as it is very desirable in all cases that it should be, by the original referees.

10. The laws of the fraternity are said to be most correctly ex-

* To compensate the good *Gosawee* for the fallen state of these apostates, some are still found to be sufficiently devout to deserve the name of *Purrumhonsh* or " the most devout of all Devotees." The hearts of these men are said to be as unspotted as the feathers of the sacred *Honsh* whose name they bear, and their mind so unceasingly abstracted in the contemplation of the deity as to be able to raise their bodies from the earth into the air.

pounded at *Benares*, *Jhansee*, and *Hyderabad*, and least so at *Poona*, the mal-administration, for several years under the Mahratta Government, of the empire of which this was the capital, having it is said induced a relaxation of principle on the part of the *Gosawees*, and occasionally actuated the *Dusname* to give opinions at variance with those of the same assembly at other places, although the customs and privileges of the order are avowedly similar in all parts of India where the members of it are to be found.

*Mohunt.* 11. If any member of a *Mut'h* be particularly distinguished by his acts of hospitality, veneration for his ancestors, and a life of morality, he receives from the *Dusname* the honorary title of *Mohunt*. This distinction is not to be purchased at any other price, neither riches nor length of years giving any claim to it, if unaccompanied by the qualities mentioned. There can only be one *Mohunt* in a *Mut'h*, and his authority does not extend beyond the limits of his own establishment. The *Dusname* being absolute, may at any time deprive the *Mohunt* of his honorary degree, if he shall appear to the assembly to have ceased to deserve it. It is generally conferred upon the *Gooroos* of *Mut'hs*, who are the abbots of the *Purrumpuragut Mut'hs* or the monasteries, and supreme members of *Mut'hs* used as dwellings.

*Gooroo.* 12. Every *Gosawee* calls the person who chose him for his disciple his *Gooroo** or spiritual master; of these *Gooroos* there may be many in one *Mut'h* whose respective *Cheelas* or disciples are subordinate to them, while they as well as their disciples are subject to the authority of the head of the establishment who is called the *Gooroo* of the *Mut'h*. This person has considerable power over his disciples, having the whole internal administration of the establishment. He can expel any disciple who may be found guilty of misappropriating the common property, of gambling, of drunkenness, of fornication, or contempt of his authority. If his orders be disobeyed they are enforced by the assembly of the *Dusname*, which has appellate jurisdiction in all such cases.

13. If on the other hand the *Gooroo* establish any bye-laws for his *Mut'h* subversive of the fundamental principles of the order, he may be dismissed by the authority of the *Dusname*, which will nominate his successor from among his disciples, or leave it to their discretion to select the fittest member for the situation.

* It may here be observed that whatever is said of the powers of the *Gooroo* of a *Mut'h* applies also to the authority of any *Gosawee* who has pupils or disciples of his own in so far as under such circumstances he can exercise it.

14. The *Gooroo* is empowered to advance the public money of the establishment to the most intelligent of his disciples for purposes of trade; during their absence on such expeditions they are independent of the *Gooroo,* but the moment they return they again become subordinate to him, and must deliver over their profits to him to dispose of for the public benefit in such manner as he may deem most proper.

15. The *Gooroo* is bound to support any of his disciples who, after separating their interests from those of the establishment, come to want; upon the same principle every *Gosawee* is bound to support the disciple of his choice, whether alienated from him or not, whenever he may stand in need of assistance.

16. When a *Gooroo* is too old to continue his duties, or from other causes becomes unfit for his situation, the most intelligent of his disciples is selected in his stead; should any discussion arise as to his successor, the point is decided by the *Dusname.*

17. The establishment of a *Mut'h* may consist of any number; the most devout, intelligent, and conciliatory member is generally appointed *Gooroo,* and each may introduce as many of his own peculiar disciples as the capital of the *Mut'h* can support.

18. When the *Gooroo* finds his death approaching, he names the disciple whom he wishes to succeed him and who must be appointed accordingly. The nomination on the part of the *Gooroo* may be either by word or in writing; though in the former case the fact should be witnessed by some of the members of a foreign *Mut'h.*

19. If the *Gooroo* die suddenly without having appointed a successor, his disciples select one of their own body to preside over them; should they differ as to the most proper person to be nominated, the question is adjusted by a Decree of the *Dusname*, which is final. During the consideration of the question by this assembly, the *Mut'h* and all the property of its establishment are taken possession of by the *Dusnames* who provide for the due administration of its affairs until the successor to the chiefship is nominated.

*Chelas* or Disciples. 20. The duty of a *Chela* or disciple may be said to be a passive submission to the will and caprice of his *Gooroo*, who is in the place of his father, and to whom he is in respect to support, protection and inheritance, as a son; so much indeed does this principle appear to prevail among *Gosawees*, that, in speaking of the *Gooroo* of the person to whom they are disciples, they call him grandfather *Gooroo,* in the same manner they speak of a grandson

and great-grandson disciple. The disciple may be alienated by his *Gooroo* and deprived of his inheritance; this is done by the *Gooroo* giving him such portion of his property as he pleases, taking a deed of separation from him, and appointing by a witnessed writing or by word, in the presence of three or four respectable brethren, another person his heir.

*Gosawunees* or Female *Gosawees.*

21. *Gosawees* being professedly unmindful of distinction of sex, admit females into their community, the form of initiation being the same as that for the males. Female children, however, are never selected or purchased as disciples, it being necessary to their admission, that they should have arrived at years of discretion.

Costume.

22. Those *Gosawee* devotees whose desire it is to be considered free from every natural feeling or prejudice prevailing in this world, appear publicly in a state of perfect nakedness; their bodies, which are defiled by filth and ashes, are, they say, to them as statues, no longer susceptible of any excitement that is not created by the contemplation and adoration of the deity, which engrosses their whole mind and leaves not a thought for this world. The less devout, but less ostentatious and indecent class, bind a cloth round the waist, and the generality of *Gosawees* wear as much clothing as other men; the texture of their apparel is coarse and the colour a dingy red, they sometimes allow their hair to be sufficiently long and matted to be twisted round their heads, something in the shape of a turban.

23. The *Gosawunees* unite in their persons, in token of the perfect oblivion of sex, the costume of both male and female, they wear the turban, the *Ungar* or long robe reaching from the neck to the knees, and the *Dhotee.*

24. In Hindoostan Proper, persons of the *Brahmin*, *Kshutree*, and *Wysh* castes, can alone be introduced among *Gosawees* and initiated into their orders; in the more southern countries of India the members of the *Soodra* caste are also admitted.

25. Candidates may be of any age, some are admitted gratuitously, others in consideration of the payment of money, and during periods of famine, many sell themselves to *Gosawees* for personal support.

26. The candidate is received with the consent of the *Gooroo* and *Chelas* of the establishment to which he is to be attached on the one side, and that of his own parents or nearest relatives on the other.

27. His head is first shaved when he immediately becomes a *Gosawee* in a state of probation; after remaining so a year or two and making himself familiar with the usages of the order, the ceremony of *Beeja Hom* (a sacrifice to fire) is celebrated, when he becomes a perfect *Gosawee*. If a person of too inferior caste to have been admitted into the fraternity has through inadvertence been regularly initiated and eaten with the brethren, he is branded with a hot coin, deprived of the clothes that may have been given to him, and ejected from the *Mut'h*. The *Gooroo* who admitted him will then go before the *Dusname* in the attitude of submission, and pray for mercy and pardon at its hands; which, if granted, restores the *Gooroo* and his establishment to their former rank, and if denied leaves them equally outcasts with the person who deceived them.

28. During the noviciate of the candidate his parents are at liberty to withdraw their child and any contribution they may have given; but after the solemnization of *Beeja Hom*, he is irrevocably attached to the *Gosawee* sect, and as much alienated from his family by birth as if he had never belonged to it, not even performing *Sootuk* or mourning upon the death of its members.

29. The natural child of a *Gosawee*, if born of a *Brahmin*, *Wysh*, or *Soodra* woman, has rank and rights equal to those of a *Chela* or disciple, after he shall have been initiated in the usual way; the only peculiarity being that the ceremony cannot be performed by the father; the uncle or next nearest relative should officiate.

Discipline.

30. The discipline of the order is either severe or relaxed, as the *Gooroo* of a *Mut'h* or the majority of the *Dusname* are of harsh or mild dispositions. The crimes however for which a member should be ejected from the fraternity are specified; they are, taking away the life of a cow, a Brahmin, a woman, a *Gooroo*, or a child; and for having had sexual intercourse with other than a Hindoo woman. The punishment is ordered by the *Gooroo*, or the *Dusname*. If such criminals throw themselves on the mercy of their brethren, their punishment is occasionally commuted to fine and penance; such indulgence is never allowed to *Gosawunees*, who are always expelled for serious offences.

Sale and Mortgage of *Mut'hs*.

31. The *Purrumpuragut Mut'hs*, which appear to be as much consecrated and devoted to worship as any other Hindoo Temples, cannot be sold or mortgaged for any purpose whatever. If any are so surreptitiously, the offender is ejected from the *Mut'h*, and the sum for which it was sold or mortgaged

paid to the buyer or mortgagee by the *Gooroo* and his disciples. The same plan is adopted in cases of illegal mortgages or sales of the other kind of *Mut'hs.* Such sanctity avowedly not considered to attach to the *Mut'hs* which are the dwellings of the *Dunglee* or merchant sect of *Gosawees;* the right however even in respect to them is limited to the *Gooroo,* he may sell or mortgage the *Mut'h* in which he presides, and his act is confirmed by the disciples, who generally redeem it. It is not usual to divide the property in a *Mut'h* and sell the building after having once made common stock. If from any cause such arrangement be made, the *Gooroo* takes to himself what portion he pleases, and decides the amount to be allotted to each of his subordinates. If any disciple wish to separate his interests from those of the rest, he receives such share of the whole property as the *Gooroo* may please to give him, and a deed of partition is taken from him.

32. The right of government to distrain *Mut'hs* used as dwelling houses for the payment of the debts of the *Gooroo,* after having referred the subject without effect to the *Dusname,* is admitted. This assembly however generally manages to adjust the matter without requiring a recourse to such an extreme measure. A *Mut'h* not being supposed to consist of shares, the distraint of it for the payment of debts due by other members of the establishment than the *Gooroo* is considered as unjust as the sale or mortgage of it by one of the disciples in liquidation of his own debts. Such sales or mortgages are always recognized, in so far that the purchaser or mortgagee is not allowed to lose by the fraud of the seller or mortgager, who is punished for such acts by his *Gooroo* or the *Dusname.*

Of Land attached to *Mut'hs.*

33. Land is bought from *Enamdars* when it is found necessary to build a *Mut'h;* by this arrangement the Government has no right in the land; if it be charged with a *Joree* or quit-rent, a permanent remission of it is solicited from, and in general granted by Government, or the amount of the right of Government is paid as part of the price, and the annual charge defrayed by the *Enamdar* himself; should land however, after the completion of the *Mut'h,* be saddled with a tax, the establishment pays it.

34. It is usual to allow the public to partake of the water of a river, well or tank within the limits of a *Mut'h* for bathing, cooking, and drinking, but they are not permitted to erect a *mote* (the usual

machinery for drawing water from wells) or to apply the water to purposes of agriculture.

35. Treasure found in the land of a *Mut'h* is considered the property of the finder, no inquiry as to the owner being made.

Division of property.

36. A division of property and interest sometimes takes place between *Chela* and *Gooroo;* the only tie which in that case remains between them is that each supports the other when in distress; the riches acquired by them under such circumstances, belong in virtue of the partition exclusively to him who earns them, the *Chela* having only a very remote interest in the wealth of his *Gooroo*, depending upon the contingency of his dying without other disciples or not having named an heir in the prescribed form.

37. The alienated *Chela* is not responsible for the debts of his late *Gooroo* whether incurred before or after the alienation.

38. If an alienated disciple die leaving no disciples of his own, his *Gooroo* takes his property, pays the expenses of his funeral, and settles debts in communication with the *Dusname;* if the deceased leave no property, the *Gooroo* is not responsible for his debts, but must pay the expenses of his funeral; if the *Gooroo* of the alienated *Chela* who may die in these reduced circumstances be also dead, the *Gooroo's* heirs are bound to do what would have been his duty.

39. If a *Gooroo* proceed upon his travels and no one hear of him for 10 or 15 years, the person who would succeed in the event of his death (that is one of his disciples) performs the ceremonies observed on the death of a relation, which consist of assuming the appearance and performing the ceremonies of mourning and entertaining the fraternity in the name of the deceased. The *Gosawees* differ from most other Hindoos in burying their dead instead of burning them. This probably originated in the *Brahmin* custom of burying their *Sunyasees* or devotees.

40. If a *Gosawee* die very poor leaving one or more rich disciples in a state of alienation, the *Dusname* obliges him or them to bear the expenses induced by that event. If a *Gosawee* die in indigent circumstances, and have no disciples of any kind, the *Dusname* perform the last ceremonies due to him on earth.

41. One-fourth of a *Gosawee's* fortune is devoted to ceremonies consequent to his death, and another quarter to the erection of a suitable tomb over his remains.

## *Ghurbaree Gosawees.*

42. Upon perusing the information that I have collected regarding this class of dissenters from the fraternity of *Gosawees*, I find that it relates only to the peculiarities of the Institution of Marriage, the existence of which among them forms the grand distinction between their fundamental laws and those of the rest of their brethren ; and that the greater portion of what is said upon this subject even, has been anticipated in the replies to queries relating to marriage among Hindoos in general, which were furnished by me in the Southern Mahratta Country, and have been already embodied in the Report upon Hindoo Law by Mr. Steele.

43. The following are the points in which the Institution, as it exists among *Gosawees*, differs from the laws of marriage among other Hindoos.

44. A *Gosawee* is not permitted to marry other than a *Gosawunee* ; if he do so, his marriage is not annulled, but his wife is not acknowledged as a *Gosawunee*. The *Gosawunees* must marry before they reach their fifteenth year, failing to do so (unless they can give a satisfactory reason for the omission) they are obliged to pass their lives in continency; loss of caste being held out as the punishment inflicted upon her who may be found to have lost command over her passions. These maidens have not the privilege of becoming disciples, as females of other Hindoo castes may, but must pass their lives with their parents or nearest relations.

45. A female of any Hindoo caste who is initiated as a disciple is not allowed to marry.

46. A man of the *Geeree* sect (one of the ten sects of *Gosawees* already enumerated) cannot marry a woman of his own sect but may select a wife from any of the remaining nine ; should a person inadvertently commit this irregularity, his wife must eat separately from her husband and his family.

47. A *Brahmin Bhut** performs the marriage ceremonies.

48. A marriage can be annulled on account of impotency alone. If a woman arrive at the age of puberty and hear no tidings of the approach of an absent husband, she enters into a left hand-

* i. e. A *Vaidek* Bramin of the *Saiva* sect.

ed connection *(Pát)* with another man, who however is obliged to give her up if required by the husband, and is reimbursed in the amount of his expenses. If, on the other hand, the husband decline taking his wife, he is reimbursed and she is no longer his wife; the husband, though he may take his wife, is not obliged to support her illegitimate offspring. The *pát* is not allowed to widows.

49. If a man separate from his wife and give her a *Ch'hor Chittee* or Deed of Divorce, they can never reunite. If no such paper be given at the time of separation, he may take her back. Adultery on the part of a *Gosawunee* is followed by expulsion from the order if committed with other than one of the brethren. The wife who has received a Deed of Divorce may form a *pát* connection; she who has not is not at liberty to make such contract without her husband's permission.

50. The assembly of the *Dusname* exists upon exactly the same principles among the *Ghurbaree* as among other *Gosawees;* as however the former are divided into families consisting of man and wife with their offspring and collateral relatives, there is of course no such person as the *Gooroo* of the *Mut'h.*

51. The above information, as far as it goes, may I think be considered correct; it was obtained by referring queries to the Pilgrims, who last year visited the source of the *Godaveree* at *Trimbuk* near *Nassick.* They at first received the proposal to disclose the laws of their order to the public authorities with the greatest hauteur; when however it was explained to them, that the measure was only adopted to enable Government to decide upon Civil Suits in which their brethren were parties, they relented and cheerfully imparted what was solicited. As therefore the motive for giving the information at all was to benefit themselves, it is not likely that they have practised deceit to the prejudice of their own rights; several thousand *Gosawees* of the first rank from all parts of India attended the *Yatra,* and each had access, to, and ascertained the accuracy of the information given by another. The same question was frequently put in two or three different shapes, and an air of consistency pervades the whole, which could not perhaps have been effected by falsehood; even if it had been an object to have kept us in ignorance.

## III. *The Antiquities of the Neilgherry Hills, including an Inquiry into the Descent of the Thautawars or Todars. By Captain* H. Congreve.

### Chapter 1st.

Scarcely inferior to the interest bestowed upon the discovery of a Phænician inscription on a stone on the east coast of South America, or the discovery of the New Continent by the Norsemen long anterior to the voyage of Columbus, has been that excited in India in the efforts made to unravel the mystery which envelopes the origin of that remarkable race of men on the Neilgherries called the Thautawars.

Many conjectures have been hazarded relative to their descent; some fancying they were derived from an Arab stock, others that Roman adventurers were their ancestors, while a third party has not hesitated to express its conviction that these people were a portion of the lost Hebrew tribes.

Unless the arguments entertained in support of such theories be advanced as weapons to destroy the stability of my own opinions on the subject, I shall probably take no occasion to refer to them.

The Thautawars are an inoffensive pastoral race, whose life like that of their ancestors is somewhat nomadic, being spent in roaming from one place to another on their mountains, according to seasons and circumstances.

Wholly differing in religion, character, usages, appearance, language, in short in every respect from the Hindoos around them, they are regarded by the Burghers of the Hills with a mixture of admiration and respect bordering on veneration; at the same time, they excite in us a degree of curiosity and surprise prompting us to wonder whence they came, as well as to which of the great families of the human race their ancestors belonged.

History informs us that irruptions of the ancient Scythians frequently took place upon the countries of the South of Asia, in the course of which they penetrated as far as India.

It is possible that a remnant of one of the Scythian tribes, driven from place to place by the hostility of the inhabitants of the country they invaded, at length found shelter and tranquillity in the mountain fastnesses of the Neilgherries; a region probably more resembling in

climate and altitude the steppes of their own country, than any other in India, and in which their posterity may have since continued, or the Thautawars of Scythian descent, were the aborigines of the plains prior to the Hindoo invasion before which they fled to the mountains.

In the sequel I shall produce strong and numerous proofs to this hypothesis of their descent, until when I request the impartial and critical reader to suspend his judgment; confident that I shall be able to establish satisfactorily the fact that a relationship subsisted between the Thautawars and the Scythians of Europe and Asia.

In opening the subject, I request the reader's attention to the Thautawar Tumuli and Cairns, which are scattered in different places over the surface of the Hills.

Some of these consist of a circular wall four or five feet high and three feet thick, made of unhewn stones piled loosely upon each other, and forming a circle about eight feet in diameter.

In addition to these I have observed double rings of stones one within the other, of different dimensions.

One of these antiquities has powerfully arrested my attention, and I intend shortly to open it.

These rings are precisely similar to those of the Scythians; the best and most convenient examples of which I can select, are the ones which belonged to the Britons or Celtic Scythians, and to the Danes or Scandinavian Scythians, found in our own country.

Our great historian Camden, in his Britannia, mentions a famous monument in Denbighshire of a circle of great stones. In Montgomeryshire he likewise tells us there is a high mountain called Corudon, on which a famous monument of great stones stands circularly. At Biscawaum in Cornwall are 21 great stones in a circle.

From the same authority I learn that at Hocksnorton in Oxfordshire, 36 stones called the Rollrich stones are arranged in a circle.

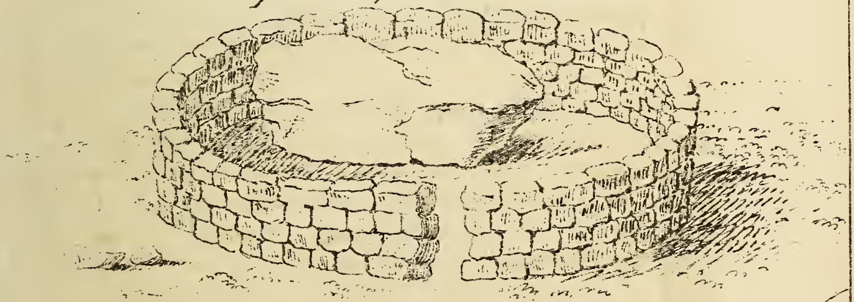
Stonehenge on Salisbury plain consists of a double ring of stones. On Sevenbarrow's Hill, four miles west of Marlebarrow (Marlborough) are 40 stones lying in a large circle enclosing an inner circle of 16 stones, near the Sevenbarrows; and at Stanton, six miles south of Bristol, 8 stones used to stand in a ring.

But if a degree of interest has been excited by the foregoing comparisons of the cemeteries of the Thautawars and Scythians, it will be surpassed when we investigate their respective contents.

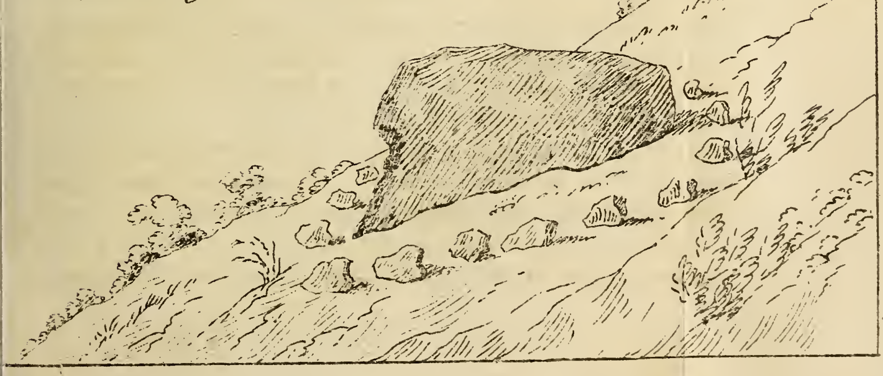
Mr. Hough, in his "Letters on the Neilgherries," says "a few of "them have been opened. In one were found several iron heads of

Open Temple

Open Temple and Altar



Consecrated rock used as an Altar probably, or sacred Mount.



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" spears about four inches long, very well finished and in a perfect " state, but they began to corrode very soon after exposure to the " air. The same barrow contained one small *bell* entire and the " broken fragments of another." Besides these articles, some cloth and a kind of knife were found.

Hearne who is justly ranked with Leland, Ashmole, and Anthony-a-Wood, as an eminent antiquary, tells us that on one of the stone monuments at Stanton being opened, it was found to contain a spear and a large *bell* with a screw at the end of it.

Douglas, in his Nenia Britannica, recording the opening of the barrows in Greenwich Park, states that amongst other articles found in them were spear heads, iron knives, and some cloth.

The resemblance thus shown to subsist between the Thautawars and Scythian barrows and their contents, is too striking to be the result of accident.

The fact of so unusual an article of grave furniture as *a bell* being found in both cases, is very singular.

I might mention in support of my supposition regarding the origin of the Thautawars, that Abulgazi in his History of the Tartars says, the Scythians under one of their most early Emperors conquered the Northern regions of Hindustan.

From Scythia sprung the three great people who overran Europe: the Slavonic tribes, the Goths or Germans, and the Celts. Although differing in the sequel in religion and habits, their institutions were originally the same, and hence my comparisons will be fair.

The Parthians, governed for a time by the celebrated Arsacidæ, and whose territories laid between Media and India, were a Celtic tribe. The proximity of a people of Celtic origin to the Indian Peninsula lends much countenance to my views.

On the evening of the 11th September, 1844, I opened a cairn on the summit of a hill near Ootacamund.

A double ring of stones, standing up like tombstones, comprehended the exterior of the cemetery; the inner ring was about 4½ feet in diameter, and its stones were very close to those of the outer.

A slab which appeared above ground in the middle of the enclosure being removed, two oblong stones lying at right angles to it were reached, which on being taken up discovered a bed of black mould. Digging about a foot and a half through this, I found three round vessels 7 inches in diameter, embedded in the soil and containing burnt human bones, black mould, and some charcoal.

Shortly afterwards I came to a smaller vessel and the fragments of one of the same kind.

The first I removed entire ; it was two inches in diameter, two high, and one and a half across the neck. A cover with a cavity on the top of it being removed from the aperture of this small vessel, discovered a quantity of mould, and some very small unburnt bones inside. When I attempted to take the contents out of this vessel it fell to pieces.

I conjecture that these were the remains of children.

The appearance of the relics does not denote that they belonged to a time far distant from the present.

Anterior to the arrival of our countrymen on the Neilgherries, infanticide prevailed amongst the Thautawars, and Mr. Hough says no inducements could persuade these people to declare the manner in which the children were put to death, or show how their bodies were disposed of after the perpetration of the act that had deprived them of life.

Revolving this circumstance in my mind, and considering the fact of the vessel containing the unburnt bones of infants being found in the same cemetery, with the burnt bones of grown persons, I cannot dismiss the idea, reluctant as I may be to entertain it that the former were destroyed at the funerals of the latter, a barbarous right that would agree with the Scythian practice of immolating females on similar occasions. A more appropriate place than the present could not occur to draw a comparison between the obsequies of the Scythians and those of the Thautawars.

I shall select only such portions of these ceremonies as subserve to maintain the identity, not tiring the readers' patience with lengthy descriptions of the whole of the rites.

Herodotus, in Melpomēne, recounting the funeral of a Scythian king, states, that after the body has been transported through the different provinces of the kingdom, it is placed in state on a couch set round with spears. His concubines are then sacrificed, and a mound of earth is raised over the remains of the king and his women. The following year a number of mares are sacrificed to the deceased.

Between the foregoing account and what follows, relating to the obsequies of the Thautawars, a striking similarity will be seen to prevail.

At the expiration of some months, and sometimes of a year after

his death, the remains of the deceased are collected, a great company assembles, and a number of female buffaloes are slaughtered. I ought to mention also that amongst the Scythians, gold, silver-arms, and utensils were buried with the human remains, which is the case also amongst the Thautawars, who with the remains of their dead inter gold or silver coins, according to the circumstances of their families, along with a bow and arrows, bamboo-cups, variously shaped gourds, and the axe of the deceased.

M. D'Ancarville in his Preface to Recherches sur L'origine des Arts, &c. felt so satisfied of the identity of the Scythian religion and that of the ancient Druids of Britain, that he bestowed upon both the common appellation of Scythicism.

Keysler in his Antiquitates Septentrionales, informs us that the Scythians celebrated the ceremonies of their religion under *Groves* of great extent and of the profoundest gloom. Harkness observes that the Priest of the Thautawars, after throwing off all his worldly affections, proceeds to some forest, dives into its darkest parts, and seeks out a spot untrodden by human feet, in the vicinity of a pure stream unpolluted by human touch; where divesting himself of all worldly thoughts he dedicates the whole of his time to the contemplation of the deity.

There are five of these sacred groves in different parts on the Neilgherries.

Whoever remembers the accounts of the customs of our ancient Druids will at once be struck, on reading the following extract from Mr. Hough, with the resemblance of those of the Thautawar Priests to them.

"From time immemorial, it has been customary for two of the men "to dedicate themselves to the priestly office.

"They are called Terriara, and sometimes Pollon; are exempt "from labour, and live in a state of celibacy and solitude.

"They hold very little intercourse with the rest of the people, "except to give them advice when consulted by them upon their "temporal affairs; on which occasions they cause them to stand at a "respectful distance.

"Occasionally also they pay them an eleemosynary visit. Their "offices are few, and they do little more than preside at the annual "ceremonies performed in honor of the dead, when a burnt offering of "a fatted lamb, milk, ghee, and fruit, is presented to the manes of the "deceased.

" They go almost naked, and subsist on the produce of several " buffaloes.

"Like the priests of Budhu, they may relinquish the sacerdotal " office at their pleasure, and resume secular occupations, but are re- " quired to select a successor to undertake their priestly functions."

Diodorus Siculus, Book 2nd, chapter 3rd, speaking of Britain, says—" They say that Latona was born here, and therefore that they " worship Apollo above all other gods; and because they are daily " saying songs in praise of this god, and ascribing to him the highest " honors, they say that these inhabitants demean themselves, as if " they were Apollo's Priests, who has there a stately grove, and re- " nowned temple of a round form beautified with many rich gifts.

" That there is a city likewise consecrated to this god, whose ci- " tizens are most of them harpers, who playing on the harp, chant " sacred hymns to Apollo in the temple, setting forth his glorious " acts."

Thus Apollo is shown to be the god of the Druids who were of Scythian descent.

Half way down the north side of Dodabett where the configuration of the mountain changes from a steep declivity into gentle hills and ridges having terraced surfaces, lies one of those temples which so closely connect the Scythian ancestors of the Thautawars with the ancient Britons.

It stands on an eminence projecting abruptly from that part of the mountain most thickly covered with primeval groves and woods through which clumps of rocks rear their head, and girt on three sides by running streams, one of which washes the base of a conspicuous and elevated rock near at hand.

The view from this point is most striking. Below to the northward the eye ranges over an extensive landscape embracing the margin of the Neilgherries and the low country of Mysore beyond.

In the opposite direction and behind the consecrated spot rises the mountain of Dodabett, its sides diversified by ravines along which water constantly descends, and by groves of ancient trees covered with a hoary mantle of moss.

High and picturesque ridges emanating from the mountain confine the view to the east and west. A scene more calculated to realize what I had read of the spots selected by the Druids for the exercise of their religion I have never met with. It brings back most vividly

recollections of the scenes in Anglesea and North Wales, districts in which those priests generally chose to celebrate the mysteries of their religion accompanied by no other sound than the murmuring of the sacred brook or the wind rustling the foliage of the groves that grew beside it.

The temple consists of a double ring of stones, the diameter of the inner being about 15 paces, while the space between the rings measures a yard, these stones are arranged within a few inches of each other and with few exceptions do not touch; they average from three feet to a foot and a half in height. Guarded by two large monolithes and two old trees which cast a shade across it, the entrance is on the south side. On the eastern side of the area I observed a smaller circle of stones. At first I apprehended the place was a cemetery from its resemblance to the cairns and rings before spoken of, further examination and removals of the surface did not confirm this view, but left me impressed with the conviction of its once having been a place of worship, the inner circle having been the *adytum*. A short distance below this temple occurs a cemetery enclosed by a double ring of stones in which I found some remains of vessels made of pottery. The foregoing account in connection with what I have already said regarding the sacred groves of the Thautawars I now compare with what follows about the Druidical groves and temples taken from Sinclair's statistical account of Scotland.

" As far as can be gathered from the vestiges of such of these " sacred enclosures as remain least defaced, they seem in their per- " fect state to have generally consisted of the circular row or double " row of stones in the central open space (the proper *lucus* or place " of light) and beyond these, of a wood surrounded by a ditch and a " mound. A holy fountain or rivulet appears also to have usually " watered the grove. Near to the temple frequently rose a sacred " mount from which it is conjectured the priests were wont to ad- " dress the people."

Returning now to the subject of the cairns I have here to observe that contrary to my views an opinion has been advanced to the effect that these tumuli were not constructed by the ancestors of the Thautawars, but, it would hardly be fair to persist in this opinion on so slender a ground as the alleged word of a people who have not only lost all recollection of the history of these cairns but have actually suffered every tradition of their own origin to sink into

oblivion. " Though the Thautawars" says Mr. Hough, " declare " that they know nothing about them, I nevertheless think it not " unlikely that they contain the ashes of their ancestors." The " cir- " cumstances" he continues, " of their having lost all recollection of " the fact may be easily accounted for; indeed, might be expected, " when it is remembered what the Native traditions state, that the " race was almost exterminated by the Polygars upwards of 400 years " ago."

Moreover it has been urged that it is impossible to prove these cairns belonged to the ancient Thautawars; I think as yet, it is impossible to prove that they did not belong to them, and only request the attention of the unprejudiced reader to a comparison of the arguments on both sides.

In favour of the tumuli not having belonged to the early Thautawar race is the simple statement of the present people being said to know nothing about them, an obstacle, *if true*, already surmounted, while on the other hand I offer the subjoined strong evidence.

1st. The shape of the cairns: a circle of stones similar to that of the cemetries of the Thautawars at this day.

2nd. The basins and other utensils, knives, arrow-heads, shreds of cloth, mingled with charcoal and bones found in the cairns are precisely the same articles buried at the funeral of a modern Thautawar.

3rd. In both cases these things are deposited in holes under large slabs in the middle of the cemetries.

4th. The numerous figures of buffaloes, some with bells round their necks, made of pottery, found in the cairns are monuments of the antiquity of the Thautawar custom of sacrificing buffaloes decorated with bells at funerals.

5th. In every case I have observed a Thautawar village situated contiguously to the cairn, manifesting some connection.

6th. The Thautawars claim to be the original proprietors of the land, a claim acknowledged by the English, as well as the Native inhabitants of the Hills.

7th. The prevailing opinion amongst the latter that these cairns belonged to the early Thautawar people.

8th. The absence of any inscriptions on any of the vessels dug out of the cairns, considered with reference to the fact of the Thautawars having no written language.

9th. The circumstance of some lascars attempting to open a cairn

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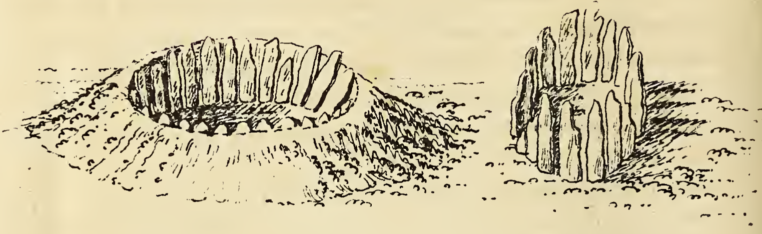
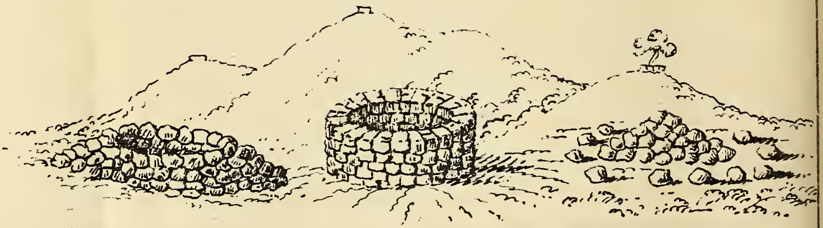
## Antiquities of the Neilgherry Hills.

### Cairns.





### Barrow

environed with a trench and mound.

in search of treasure being compelled to desist in their enterprize by the Thautawars of an adjoining village.

I think it but fair to mention that I do not stand alone in deriving a race of Indian mountaineers from the ancient Scythians; Sir William Jones considered the Massagetœ to have been the ancestors of a race of men inhabiting some mountains in the North of India.

Some persons in Ootacamund have hazarded a conjecture that the cairns are the sepulchres of the Hindoo soldiers of Tippoo's army which passed across these mountains on route from Mysore to Coimbatore. I shall not take the trouble to dispute whether an army belonging to the Sultan did actually cross the Neilgherries although I very much doubt it. And the new theory respecting the cairns is so preposterous and utterly devoid of foundation I should regard it wholly unworthy of notice, were I not anxious that all who take an interest in the antiquities of these hills should be undeceived when fallen into error. I apprehend that the following reasons will at once induce the dismissal of the new theory.

1. The cairns are found not only spread over the surface of the Neilgherries in sequestered woods and on the highest, most distant and almost inaccessible peaks, but they are found as well along the western ghauts nearly as far as Cape Comorin; Mr. Hough says "Tumuli or cairns similar to that just described are scattered throughout the southern ghauts."

I have myself seen the cairns at the extreme eastern limit of the Hills and on their western confines. Nearly every hill in this space which measures 30 miles across has a cairn on its summit. The cairns exist in thousands; in the neighbourhood of Ootacamund alone, hundreds may be found, and they are as thickly spread every where else. On an average each cairn contains 20 sepulchral urns, many have 30 or 40 in them. Now if we find a hundred cairns or 2,000 urns in a square of 5 miles we may fairly expect to discover 350,000 urns on the area of the mountains between Ootacamund and the latitude at which the cairns are no longer found. After this statement if the supporters of the new theory persist in upholding it, they must be prepared to show that Tippoo's army lost 350,000 souls by mere casualties in traversing the Neilgherries; moreover, that the Sultàn's geographical ignorance caused him to march over and along the peaks and irregularities of the western ghauts from Ootacamund nearly as far as Cape Comorin and back again on his route from My-

sore to Coimbatoor. Instead of being the cemetries of an army it must be quite clear to an unprejudiced mind that these edifices are the sepulchres of a great people.

2. Tippoo's army is said to have crossed the Neilgherries about the end of the last century. If the new theorists were correct, the cairns would not be more than 50 years old; but it is quite evident they are hundreds. Their antiquity is manifest from the huge trees that grow from their areas some of which must be three or four hundred years old, their roots have interlaced themselves among the stones composing the walls of the cairns, and in many instances completely environed the gravestones.

The iron and brass utensils occasionally dug up have been so roughly used by the hand of time, that they fall into dust on being touched.

3. I would ask whence it arises that we find no sepulchres of Mussulmen on these hills. Did the entire army of Tippoo Sultan a Mahomedan king, consist wholly of Hindoos? or, if it were a mixed assembly of Hindoos and Mussulmen, I presume the casualties amongst the Mussulmen were as great as amongst the Hindoos, thus although their tombs are not to be found, 350,000 Mussulmen as well as 350,000 Hindoos perished as mere casualties: why! the army of Xerxes could not compare with that of Tippoo Sultan, a fact I have no doubt the new theorists are prepared to maintain.

4. Instead of the limited time, probably two days, occupied by Tippoo's army in crossing the hills from Mysore to Coimbatoor, weeks and months must have been consumed in constructing the cairns which in some cases have walls 8 or 9 feet in thickness and 5 feet high constructed of large stones placed with mathematical exactness in the form of a circle; in transporting the huge slabs of Gneiss and Hornblende Schist serving as gravestones, from distant parts of the Neilgherry range; and in fashioning, manufacturing and baking the urns of clay and their ornamented lids, the workmanship being frequently very elaborate.

5. The cairns are erected on separate hills sometimes many miles apart over an area of upwards of 200 miles long by 20 to 30 broad. The burial places of *an* army on the contrary would be clustered in an insignificant space.

6. If these cairns are the graves of Hindoo Soldiers, why do we

not find in other places where Hindoo Soldiers have died, cairns and urns similar to those on the Neilgherries.

## Chapter 2nd.

Blumenbach has separated the human race into five varieties. The first or Caucasian variety includes all the ancient and modern Europeans except the Laplanders and the rest of the Finnish race; the former and present inhabitants of Western Asia, as far as the river Ob, the Caspian Sea and the Ganges; that is, the Assyrians, Medes, and Chaldeans, the *Sarmatians*, *Scythians*, and Parthians, the Philistines, Phœnicians, Jews, and the inhabitants of Syria generally; the several tribes actually occupying the chain of Caucasus; the Georgians, Circassians, Mingrelians, Armenians; the Turks, Persians, Arabians, Affghans, and Hindoos of high caste; the Northern Africans including not only those north of the Great Desert, but even some tribes placed in more Southern regions; the Egyptians, Abyssinians, and Guanches.

The Thautawars of the Neilgherry Hills have all the characteristic features of this variety. Their hair is black, copious and curled or waving. The irides vary from dark to brown. The upper and anterior regions of the head prominent, the face descending perpendicularly below them, it is oval and straight; the features prominently distinguished from each other; narrow and aquiline nose, small mouth, the front teeth of both jaws perpendicular.

Beyond this I regret I cannot pursue the comparison, for the moral feelings and intellectual powers, which in most of the Caucasian race are conspicuous, are of an inferior standard in the Thautawars.

Like the inhabitants of Scythia "their indolence" to use the language of Gibbon "refuses to cultivate the earth and their restless spirit disdains the confinement of a sedentary life." Obeying the customs of their ancestors they migrate from place to place subsisting upon the milk and butter derived from their buffaloes.

The Scythians, it will be remembered by the readers of Herodotus and Homer, subsisted on the milk of mares which they drove in herds before them from place to place.

The Massagetœ a tribe of Scythians allowed but one wife to a man, but the Father of History informs us in Clio that she did not always remain with her husband. This is the case amongst the Thautawars, the woman being allowed to choose a gallant from any other family to whom her husband must on all occasions yield the precedence.

The woman is also obliged to receive as her husbands all the brothers of the family into which she marries, a custom similar to that described by Cæsar as prevailing amongst the ancient Britons (Celtic Scythians). In book the fifth of his Wars in Gaul he says, "Ten or twelve of them live together having their wives in common, especially brothers, or parents and children amongst themselves; but the issue is always ascribed to him who first espoused the mother.

The Celtic Scythians occasionally destroyed their children, a custom which I have already observed once obtained amongst the Thautawars. The dress of the Thautawars consists amongst the men of a cloth wound round the body as low as the knees, passed under the right arm and the end thrown over the left shoulder; a garment that reminds us of the "longe clothes with outen Furroures" described by Sir John Maundeville as worn by a Scythian nation.

The Thautawar women envelope themselves in cloths and decorate their persons with rings and bangles and environ their waists with a brass chain. The women of the Scythians wore rings, bracelets and chains. The opinion of the Thautawars regarding a future state is that after death they are transported to another world, a belief similar to that of the Scythians. The Thautawar women in the manner of the Scythians stain the legs, hands, and neck with a black dye.

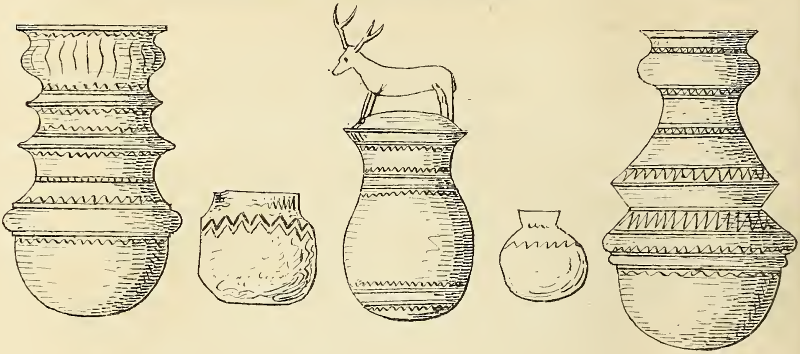
For the present I defer making any more comparisons on purpose to give an account of the opening of a cairn about six miles to the northward of Coonoor.

It consisted of a circular wall of stones about four feet high, and twelve feet in diameter.

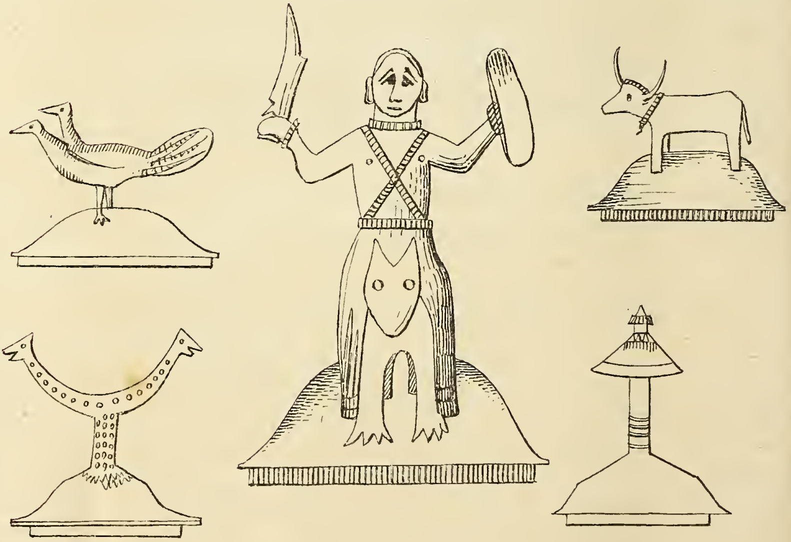
After clearing away the trees and brushwood that overgrew the interior I excavated the soil in the middle of the cairn to a depth of two feet and alighted upon two large stones; these being removed I found two circular urns and some articles in brass and iron, described below, in holes about 3 feet below the stones. The urns contained charcoal and bones. Surrounding the interior of the cairn numerous urns of the description figured hereafter appeared a few inches below the surface, some standing upright with lids on, others thrown upon their side with the lids beside them, many broken into pieces and some of their fragments contained in entire urns: this arrangement of the vessels manifested that they had been disturbed at different periods in order to make room for the burial of other urns.

NATURAL HISTO

Funeral Urns from the Cairns



Urn Covers.



The centre figure has been drawn out of proportion to the rest, and to the Urns, on purpose to exhibit its peculiarities.. The cross belts are curious. The figures are rudely fashioned in pottery, without regard to proportions, hence the size of the warrior, over that of the animal he bestrides, which I suppose was intended to represent a horse..

Figures of animals and human beings were dispersed in every direction. These are more fully noticed in the subjoined.

*Catalogue of Antiquities dug out of the Cairn.*

IN POTTERY.

1. An entire urn 15 inches high, in shape two hollow globes connected by a long neck from which project broad mouldings and fillets giving the vessel the appearance of four smaller ones placed one upon the top of the other. This urn has a lid with a figure of a peacock upon it as a handle, and may be taken as a specimen of the rest in the cairn.

2. Lid of an urn with a coiled snake on the top of it.

3. Cover of an urn, its handle being the figure of a tiger.

4. Ditto surmounted by the figure of an elephant.

5. Ditto having the figure of an animal resembling the hippopotamus for a handle.

6. The figure of a dog standing on the cover of an urn.

7. The head and neck of an unicorn.

8. The figure of a quadruped with four humps on its back.

9. The head and fore-part of a sheep with a bell round its neck.

10. Numerous heads of the buffaloe.

11. A small buffaloe with a bell tied to its neck.

12. A double-headed bird which I can only compare with the old wood-cut of a bird with two heads in the travels of Sir John Maunderville in the M. S. S. of the Harleian Collection.

13. Five figures of birds.

14. An urn cover with a figure holding a shield in his left arm, the right raised and extended as in the act of brandishing a weapon: he has a terrible and frightful aspect, and resembles the Scythian God Woden.

15. A quadruped with a neck out of all proportion, and on whose back are seated two female figures, the first is in a martial costume, a belt passes round her neck and crosses in front, her waist is encircled with a girdle in which is inserted the head of a scabbard, she carries a shield in her left hand, and her right is raised as in the last figure, a necklace passes round her neck and her ears are ornamented with rings. The figure behind her is also a female, her right arm rests on her hip and the left is raised to the head supporting something upon it.

16. Another figure in a sitting posture.

17. Several figures of female warriors like the one before described and similarly accoutred. Their long hair is tied in a knot behind, and braided over it.

### In Iron.

18. One iron knife having a broad curved blade and long pointed shaft.

19. A small sickle.

20. A spear or arrowhead.

21. A double spatula.

22. A pair of scissors with a bent spring handle, the ends of which form the blades.

The corroding hand of time has laid very heavily on these relics.

### In Brass.

23. A small semicircular brass basin fluted and chased.

24. Two small bells.

25. The rim of another brass basin the lower part corroded away from it.

26. A conical brass vessel not an inch deep, with broad rim which contained a hard mass of powdered charcoal mixed with some other ingredients.

### In Gold.

27. A broad gold ring ornamented with three rows of bosses.

In an adjoining cairn I found some urns, figures of animals, one enclosed in the folds of a snake, some human figures in a similar predicament, and one whose waist was encircled by the arm of a wild beast; besides these were a few of the same Amazonian figures found in the other cairn, one with a high conical cap as well as an iron knife ; and an instrument of the same metal, to which I have seen no prototype, resembling two spoons fastened together on their concave sides.

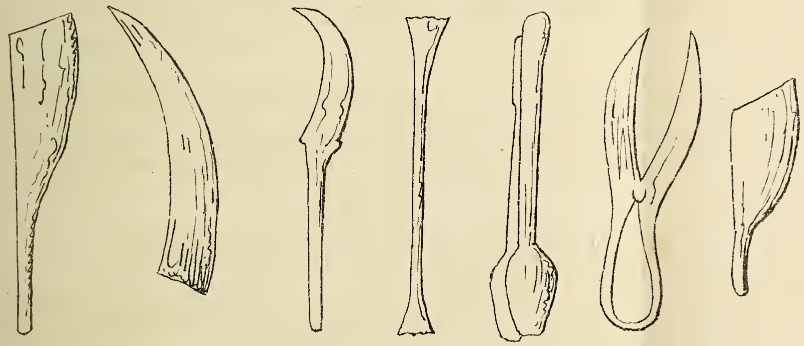
## Chapter 3d.

In the course of a conversation I recently had with a Thautawar of considerable intelligence, I gathered that his people fully believed the cairns were constructed by their forefathers ; indeed a gentleman who has resided upwards of ten years on the Hills stated to me the Thautawars claim all the cairns as the graves of their ancient chieftains ; and in the course of my peregrinations over the Neilgherries when-

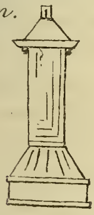
*Contents of the Cairns*

*Brass Vessels 1/6 real size.*

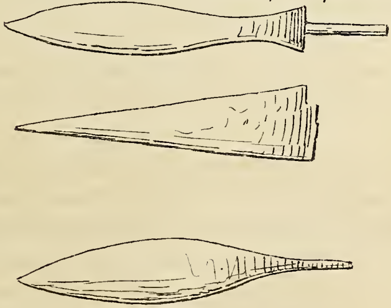
*Iron implements 1/3 to 2/9 real size.*



*Brass phial containing some liquid found in an Urn.*

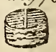


*Spear & arrow heads 1/3 to 2/9 real size.*



*Painted Carnelian bead 2/3 real size.*

*Gold ring 2/3 real size.*



H. Congreve

Dumphy, Lith.

ever I have asked one of the race what the cairns were, I have been invariably informed in reply they were the cemeteries of their ancestors. The Thautawar above alluded to also acquainted me that his people held the cairns in great veneration, though they never approach them, because none but the direct descendant of a Thautawar buried in a cairn, ought to approach it, and they could not now ascertain which were the proper tombs of their direct ancestors. He said also that a *race* called the Punja Pandaver were originally here, and the Thautawars came after them, and from the North-West, that his people had been here from very early times, and had no connection with the Hindus whatever.

There is a tradition amongst these people to the effect that the first God was called *Oonu* who came out of the earth like mist, which seems to refer to the Deluge and to Noah or Nu as he is called in Eastern countries.

Had this statement about the Punja Pandava emanated from a Hindoo I should have considered it nothing more than a version of the story of the five Pandoos prevalent throughout India, but coming as it does from a Thautawar I am disposed to look for some other meaning in it, and dismissing the word Punja as an innovation probably from the Hindoos on the Hills, regard it as a tradition that the Neilgherries were once under the Pandyans of the South of India whose empire at one time was very extensive. I am confirmed in this opinion by the fact that Pandava was the name of the kingdom of the Pandyans, and by what I have elicited from the Burghers, many of whom state that "a race called the Pandaver" (without the prefix Punja) was once settled here.

From the costumes on statues and monumental effigies we are enabled to form very accurate conceptions of the habiliments and ornaments of a former people; and this method of perpetuating a custom contributes greatly to enable a posterity to identify the tombs of its forefathers.

Some female figures in pottery disinterred by me from a cairn on a peak of the Khoondas have considerably aided towards establishing the fact of the cairns having belonged to the ancient Thautawars.

In their houses the Thautawar women wear no covering save what nature has bestowed, unless occasionally a strip of cloth wound round the middle; they however leave their ornaments on, consisting of large earrings, a necklace with an ornament depending from it in front, large bangles on the arms between the shoulder and the elbow, and a chain

round the waist. The effigies found in the cairns are decorated in a remarkably similar manner being destitute of covering in every other respect; with one exception, and this figure has a cloth wound round the middle of her person. The countenances of these images exhibit the Hebrew physiognomy conspicuous in some of the Thautawar families.

Notwithstanding such strong testimony, to the cairns having been constructed by the early Thautawar people, exists, coupled with what I have just adduced, I will have the candour to say it is yet possible these edifices may be the work of a Pandyan people once the inhabitants of these hills.

The urns found in the cairns seem to be of Jain or Buddh fashion, while the animals in pottery resemble those sculptured on the ancient monolithe temples at Mahabaliporam on the Coromandel coast. A tradition of a Pandyan race I found amongst the Polygars of the mountain districts of Papanassum in Tinnevelly; and was told several forts of former Pandyan kings were seated up the mountain: these may have been cairns frequently called forts by the Natives owing to their shape. It is satisfactorily established that the Pandyan kings had their empire in the South of India; and one of the ancient geographers speaks of them. The Romans traded largely with the Pandyan people, and there is every reason to believe Killikerry on the Gulf of Manaar was the chief mart of the pearl trade. At this point probably the Roman coins distributed over the site of the ancient Pandyan empire found their way into India. One of these coins was dug out of a cairn on the Neilgherries some years back.

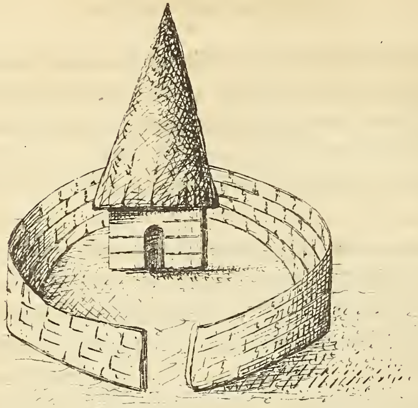
Many Jain temples are simply open areas surrounded by a wall and called *Betta* meaning a hill. The cairns are of this construction and seated on the summit of a hill or peak of a mountain. The urns under the large slabs in the centre of the cairn may have contained the ashes of the males of a Pandyan family whose domestic implements were buried with them; while the urns buried round the interior with less care may have held the remains of the wives perhaps destroyed at a Suttee: the numerous female figures in pottery in the cairns being their effigies. The conjecture derives some force from the family likeness found to prevail among the figures of the respective cairns.

I leave the two theories, both my own, at the bar of public opinion until more facts and further research settle the question.

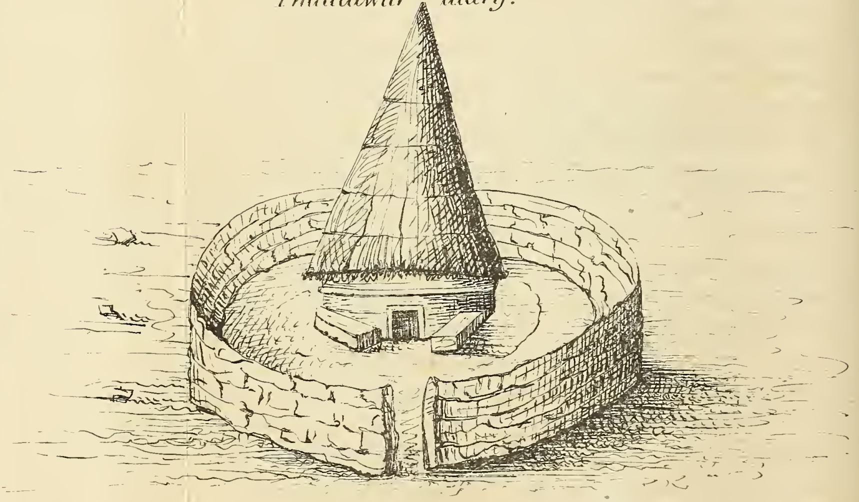
The adoption of the theory of the cairns having belonged to the

BRITISH MUSEUM

Ancient Celtic House.



From Pictorial History of England and Archæologia,
compare with
Thautawar dairy.



Sepulchral Stones similar to those in Europe.

H. Congreve

Pandyans would not shake the stability of my opinion respecting the descent of the Thautawars from the ancient Scythians: contact with the races about them having modified their customs, ideas and language.

The cairns and their contents are not the only interesting vestiges of antiquity dispersed over the eminences of the Neilgherries. Besides these cemeteries and the double and single rings of stones previously spoken of, the antiquary may occasionally meet with those ancient temples of Scythicism, found both in Europe and Asia. Of these, one is of a nature so interesting that I have resolved to add a drawing of it to my sketches of the antiquities of the Neilgherries.

The temple is an open area environed by a circular wall of uncemented stones; in the eastern side of the wall is the entrance.

A huge altar of an oblong form, 30 feet in length, and 11 feet broad, rises to a height of 9 feet from the centre of the area. This temple is precisely what we might look for amongst the ancient Celtic remains in Cornwall and Wales. It stands on the south side of a gently sloping lawn, whose crest is occupied by a Thautawar village and cattle enclosure. A semicircular wall of great antiquity connects the sacred building with the village, and is continued beyond it for some distance to the opposite declivity of the lawn, where it terminates at a Thautawar dairy, the aspect and plan whereof is a perfect fac-simile of a house of the ancient Britons (Celtic Scythians); indeed a drawing of one is an accurate representation of the other. In my possession is a sketch of one of those ancient British houses described in the Archœologia, and without the least exaggeration I might say this drawing would spare me the necessity of sketching the Thautawar dairy. Both structures are circular, and surmounted with a high conical thatched roof; admission to the interior being obtained through a narrow low hole, scarcely deserving the name of a door, in the body of the building. A low circular wall encloses the yard wherein the building stands. A Thautawar denied me admission, stating the building was holy and only accessible to the men of his race. When I asked this man what was the use of the enclosed area and altar on the right of the lawn, he replied it was "Deevra" (sacred,) in other words a church or temple. The word *Deevra* is clearly of the same derivation as the *Deoo* of the Zend; *Deev* of the Persian; *Deva* or *Deveta* of the Sanscrit; *Devara* of the Canarese; *Deus* or *Divus* of the Latin; *Dieu* of the French; and *Divine* of the English; one of those universal expressions

probably as ancient as certain ceremonies, customs, and superstitions common to all religions, having their origin in that part of Scythia where Noah settled after the deluge.

The perfect coincidence subsisting between the Thautawar dairy and the ancient Celtic Scythian houses, contributes to strengthen my conjecture respecting the affinity of the ancient Scythians with these mountaineers; and I might again emphaticise the striking resemblance of the temples of these hills, with those of the Druids in our own country.

At a distance of two hundred yards to the north of the dairy, I discovered, overgrown by jungle, two cairns on the slope of the seven-cairns-hill, forming a link in the chain connecting the seven cairns on the summit of the eminence, with the open temple on the lawn.

Concealed under a thick shroud of brambles and underwood, these cairns had escaped the observation of those antiquaries who had ransacked the cairns on the summit; and they consequently yielded a valuable addition to my collection, comprehending female warriors on horseback, in pottery, urn covers of the same material ornamented with human figures, and curious animals; a stone pestle, a chased brass vessel, and other relics similar to those previously described. At a subsequent period I opened a smaller cairn in the neighbourhood, which however contained nothing more than an iron arrow-head, and some fragments of pottery embedded under a slab in the centre.

From the middle of many of the cairns, rise trees of prodigious growth, planted by the founders of the sepulchres with a view to protect them in after ages from spoliation. The axe of the "cairn-hunter" has defeated this precaution, and laid prostrate many of these giant protectors; nevertheless, in some instances, from their enormous growth, the trees have realized all the wishes of their planters, and still continue to wave their branches over the undisturbed urns beneath.

The custom of planting trees over graves is of the highest antiquity, and was observed by the Celtic Scythians in Britain; the yew still standing in many of the Church-yards being the tree usually chosen for the purpose.

About two miles from my house in Ootacamund, lies a cairn from the area of which grows a tree of enormous bulk, measuring nine yards in circumference. Myself and three lascars, with our out-

stretched arms joined, could not " put a girdle round about" this tree : the largest I recollect having seen. If testimony were wanting to the antiquity of the cairn, the girth of this tree would amply furnish it ; its roots have entwined themselves amongst the stones of the cemetery, and spread over the entire area. Some enterprising " cairn-hunter" has endeavoured to reach the contents of this cairn by cutting through the roots, on purpose to reach the grave-stone, but his efforts have been foiled ; for after reaching the slab, he found that a root of the tree, having insinuated itself beneath the stone, had wholly occupied the place of the grave. The stone may now be seen suspended in the body of the tree a foot or two below the natural surface of the cemetery.

Near this cairn I discovered a barrow consisting of a circular mound of earth encompassed by a trench. In shape and size it is precisely similar to some of those of the ancient Britons (Celtic Scythians) which, during my late residence in England, I saw on the cliffs of the Isle of Wight and on Salisbury Plain.

Anxious to investigate the contents of this *tumulus*, I ran a trench along its entire length from North to South, and another at right angles; but was disappointed to find nothing. On some of the lawns and terraces of the hills may be seen old walls of piled uncemented stones; leading, from their frequency and association with the rest of the antiquities, to the conjecture that the early Thautawars were much more numerous in former times than at the present day.

Between Ootacamund and Chinna Coonoor lies a ridge covered with architectural remains. At the northern extremity of it is a circular hollow from the area whereof rise several stones once encircling an altar. The altar a monolithe of vast dimensions has been removed by violence from its pedestal at the foot of which it now lies. Great labour must have been employed in transporting this stone to its original position. Altogether the place reminds the antiquary of Bryn-Gwynn in Anglesea, which is a circular hollow surrounded by an immense agger of stones and earth, the case here. Bryn-Gwynn has only a single entrance, likewise the case in the present instance. The Welsh antiquity is supposed to have been the grand consistory of the Druidical administration.

I lately said that bells were frequently found in digging open the cairns ; indeed I discovered two in a cairn near Coonoor ; with reference to this fact, and in further proof of the cairns having belonged

to the ancestors of the Thautawars, I quote the subjoined passage from Harkness' "Description of a Singular Aboriginal Race inhabiting the summits of the Neilgherry Hills" (*i. e.* the Thautawars).

"A bell, which is generally deposited in some niche within the "temple, is the only object to which they pay any reverence. To "this they pour out libations of milk, but merely as to a sacred im- "plement. They do not sacrifice or offer incense, or make any "oblations to it significant of its having in their estimation any "latent or mystic properties.

"To each Teriri is attached a herd of milch buffaloes, part of "which are sacred and from which the milk is never drawn, the "whole being allowed to go to the calves. One among these sa- "cred animals is the chief. Should it die, its calf, if a female one, "succeeds to its office. Should it have no female calf, the bell before "mentioned is attached to the neck of one of the other sacred ones, "and being allowed to remain so during that day, a legal succession "is considered to be effected.

"In the morning the Pol-aul milks one portion of the herd, carries "the milk into the temple, laves the bell with a small portion of it, "and of such of it as he or his attendant may not require he makes "butter and ghee."

The method of obeisance practised by the Thautawars when addressing a superior, is precisely similar to that observed by the early inhabitants of Britain, as preserved in a set of figures on the *Bayeaux* tapestry. In both cases the inferior, his body bent forward, has his expanded hand placed to his forehead, the thumb resting upon it.

A Thautawar woman when she meets her father or brother, after some period of absence, kneels in front of him, and puts her head under his foot. The women of the Scythians wore a gold ornament in the shape of the human foot on the head indicative of their submission to the other sex.

## Chapter 4th.

I now proceed to give an account of some antiquities I have lately examined at a place called Fair-Lawn, situated three miles from Ootacamund on the road to the Avalanche bungalow. Fair-Lawn is an open spot in the second wood reached after quitting the Cantonment, and commands the western aspect of the "One Cairn Hill." The antiquities are found to the right and left of the road, on the top of a

hill along the side of which it is carried, and in the valley at the base.

Ascending the hill at the point where the wood commences, I shortly found myself amidst mounds and excavations. A sedulous examination and careful study of them soon convinced me that I stood on the site of an ancient fortified position. My attention was first arrested by a nearly circular mound, seated on the crest of a promontory of the hill; the slope descending from this point towards the east is embraced by two long lines of parapet, concentric with the circular fort at the top, one being above the other. While the rampart of the fort has been built of earth, these lines have been obviously formed by excavation, terrepleins being cut in the side of the hill, so as to leave breast-works projecting out of it. This kind of fortress is the most ancient we have any knowledge of: Old-Sarum near Stonehenge is the best instance of the kind I have seen. This place presents the appearance of several circular grass grown mounds, one within and higher than the other, the centremost and highest having been the citadel. The spaces between the circular ramparts are supposed to have been occupied by separate districts of the city. Old-Sarum was the ancient *Sorbiodunum*, a place of great note in the time of our early Saxon kings, and a capital of the Ancient-Britons (Celtic Scythians) before the Roman invasion.

The ruined fortress at Fair-Lawn suggests a comparison with Cœr Leb in Anglesea, a moated intrenchment supposed to have been the residence of the Arch-Druid and which was of a square form with a double rampart, and broad ditch intervening, and a lesser one on the outside, having within foundations of circular and square buildings.

Two hundred and fifty yards beyond the mounds at Fair-Lawn above described, at a point where the hill turns to the North-west, I reached more ruins of a similar description, somewhat less clearly defined. Beneath this point lies the south margin of the wood, through it a footpath conducts to the lawn which gently descends upon a stream meandering through ravines and hanging woods. *On the North side of the clearing, an ancient circular wall of uncemented stones encloses a space occupied by single and double rings of stones and heaps. Below this place again may be seen another old wall of a circular form, overgrown with jungle, the space within being full of trees. Facing the latter and on the opposite side of the stream, I observed a mass of rock projecting out of the side of* "*Cne*

*Cairn Hill." The position of this stone, the existence of a circle of stones environing its base, traced with difficulty amongst the ferns and high grasses, as well as the presence of several slabs resting against the rock, induced me to believe that the latter had once been consecrated and made to subserve the purpose of an altar or sacred mound.* As I stood upon it, I took notice that upon the bank of the stream underneath lay, sequestered by high banks and depending trees, a mass of stones evidently put together by the hand of man. Curious to examine the heap, I descended, and discovered indications of ancient buildings having once been there.

Thus encouraged I extended my researches, and found similar mounds at the base of the lawn as far as where the stream takes a new direction to the East. I now returned and traced the ruins through the wood. At the North end of it I emerged upon a flat lying between the stream and the fortified hill. At this place the antiquities assumed a more important character, presenting long rows of ruined walls forming streets, and square foundations of buildings. Some of the streets opened upon the stream, others lay parallel to it. Many of the heaps and mounds were higher than the rest, all being covered with loose stones and vegetable soil : the latter manifesting their extreme age. Apprehensive that " the wish might prove father to the thought," and these mounds turn out to be diluvial or fluviatine deposits, I resolved to ascertain by the strictest scrutiny whether my first conjecture was correct ; and accordingly opened two of the mounds, one at the end and forming part of a street, and the second detached. The bases of both proved to be foundations of regularly built walls, the superstructure having fallen down in heaps. The extent of these ruins from North-east to South-west is hardly less than half a mile ; in breadth they are inconsiderable, owing to the narrowness of the valley. The position of the forts imports that they were erected to protect the town and the sacred places adjoining.

This place is seated nearly in the centre of the Neilgherries. No ruins of the same extent have been discovered here. From these and other considerations I conclude, that at a very remote period, upon this spot stood the capital of the ancient Thautawar people. The question now arises, were the Pandaver, or the Thautawars the first here ?

My Thautawar informant, alluded to in a former chapter, distinctly stated the Pandaver were first here, an assertion lending countenance to my surmise of a colony of ancient Scythians having invaded

India, at a period subsequent to its population by the Hindoo race, and established themselves on the Neilgherries, where their descendants are known as Thautawars; in the same manner as the Massagetan Scythians settled in the mountains in the North of India, where, according to Sir William Jones, their posterity still continues.

On the other hand, is the general belief of the Thautawars being the aborigines of the hills. Were this theory established I should be disposed to regard them as the aborigines of the plains as well, a view that would account not only for the existence of the antiquities of Scythicism or Druidism, I have observed in the plains of India, but likewise for their presence on the hills. Scythicism I believe was the religion prevailing among the aborigines of India prior to the Hindoo invasion from Upper Egypt, which aborigines were of Scythian origin.

There was but one point wanting to confirm the identity of the Thautawar and Scythian religions, and that has been furnished by the Rev. Mr. Muzzy, whose personal observation of the religion of the Thautawars entitles his opinion to the utmost respect. This gentleman testifies to the existence of Sabeism amongst the Thautawars. He states in his account of the Neilgherry tribes, published in the Madras *Christian Observer*, that the Thautawars salute the sun and a burning lamp when first seen. This superstition belonged to the Scythians. Herodotus informs us that of the Scythian Divinities, *Vesta* the goddess of fire was without competition the first. He also enumerates *Apollo (the sun.)* The sun is said to have been one of the great gods of the Asiatics under the name of Mithra. We have already seen from Diodorus of Sicily that the ancient Britons (Celtic Scythians) worshipped that luminary under the name of *Apollo*, and it is supposed by some that the Cromlechs found in Western Europe, which belonged to the Celts, were altars upon which the sacred fire was constantly kept burning. Herodotus also mentions in Clio that the Massagetœ sacrificed horses to the sun, their only deity, thinking it right to offer the swiftest of mortal animals to the swiftest of immortal beings.

Let me now compare the sacrifices of the Thautawars to their deity, with those of the ancient Druids, (Celtic Scythians). My authority for the ceremonies practised at the former is Mr. Muzzy, who says:

" On some occasions the victim is a calf, in the selection of which great pains are taken. It must be of a certain age and free from all blemishes; numbers are often rejected before a proper one is found.

When the victim has been selected, it is brought to a thick and dark forest where a pile of wood and brush is erected. The officiator, having received a piece of money from the offerer, approaches, having in one hand a bunch of the leaves of the sacred tree, and in the other a short thick club. After waving the leaves many times around the victim and making many salutations to the East, he strikes it with the club on the back part of its head, which generally proves fatal in the first instance. Immediately whilst the limbs are yet quivering, all present throw up their hands and eyes to heaven, and exclaim, may it be an offering from—naming first one and then another of their several places."

" The waving of leaves then continues."

The subjoined account of one of the Druidical sacrifices is extracted from the article Druids in the Encyclopœdia Britannica.

" They prepared every thing ready for the sacrifice under the oak, to which they fastened two white bulls by the horns; then the Arch-Druid, attended by a prodigious number of people, ascended the tree, dressed in white; and with a consecrated golden knife or pruning hook cropped the misletoe which he received in his *fagum* or robe, amidst the rapturous exclamations of the people. Having secured this sacred plant, he descended the tree, the bulls were sacrificed, and the deity invoked to bless his own gift."

Since writing my account of the antiquities at Fair-Lawn I perused the article " Druids" in the same book, and found the account of the sacred enclosures of the Druids so singularly corroborative of my views, that I make no apology for inserting it.

" The consecrated groves in which they performed their religious rites were fenced round with stones, to prevent any persons entering between the trees except through the passages left open for that purpose, and which were guarded by some inferior Druids to prevent any stranger from intruding into their mysteries. These groves were of different forms; some quite circular, others oblong, and more or less capacious, as the votaries in the districts to which they belonged were more or less numerous. The area in the centre of the grove was encompassed with several rows of large oaks set very closely together. Within this large circle were several smaller ones surrounded with large stones; and near the centre of these smaller circles were stones of a prodigious size and convenient height, on which the victims were slain and offered. Each of these being a kind of altar, was surrounded with another row of stones, the use of which

cannot now be known unless they were intended as cinctures to keep the people at a convenient distance from the officiating priest."

Here I request the reader to compare the italicized passages in my account of the antiquities of Fair-Lawn with the foregoing extract.

A few more words remain to be said here regarding the cairns, sufficiently important however to entitle my views about them to further consideration.

The cairns on the Neilgherries, it has been seen, contain an urn or urns holding burnt bones and charcoal, brass vessels, knives, and spear heads, carefully buried under a large stone in the centre, with numerous other urns dispersed under the surface. Compare this with the following extract from the article "Cairn" in the Encyclopœdia Britannica.

"Such might have been the reasons in some instances, where "the evidences of stone chests and urns are wanting: but these "are so generally found that they seem to determine the most usual "purpose of the cairns in question to have been for sepulchral mo-"numents."

"The stone chests, the repository of the urns and ashes, are "lodged in the earth beneath: sometimes only one, sometimes more "are thus deposited; and Mr. Pennant mentions an instance of 17 "being discovered under the same pile."

The founders of the cairns in Great Britain were Celtic Scythians, and I am endeavouring to show that the Thautawars belonged to the same family.

I recently opened a small cairn and found in it an urn just capacious enough to hold the partly burnt *cranium* of a human being; within this skull was another vessel full of mould. The skull and knee bones of a deceased Thautawar having been kept for some months subsequent to the cremation of the body, are burnt and buried.

A kind of cairn has recently fallen under my observation, that I have not before seen. Instead of the circular mound of stones with a well in the centre, a circular space is enclosed by slabs several feet high, set on end touching each other.

Dr. Thomas Browne in his Hydriotaphia or Urnburial states the practice was in use amongst the Celts, Sarmatians, Germans, Gauls, Danes, Swedes, and Norwegians.

It is worthy of observation that the contents of some urns dug up in London contained many things in common with those found on

the Neilgherries, viz. Bottles of liquid (a small brass bottle full of some liquid was recently found in a cairn near Kotagherry) nippers or tweezers to pull away hair, spoons, knives, nails, &c., and " nuts of crystal" (I found in an urn two beads or nuts of cornelian.)

Pomponius writes the Druids and ruling priests used to burn and bury.

Sir Thomas Browne affords another striking proof to my theory.

" Nor were they (the Scandinavians) confused or careless in disposing the noblest sort, while *they placed large stones in circle about the urns they interred.*"

## Chapter 5th.

Without noticing the cairns, the remains of Scythicism found in these hills, consist of,

1. Single and double circles of stones enclosing an open area.
2. The same enclosing smaller rings.
3. Open temples consisting of a high wall of stones enclosing a large altar.
4. Monolithe altars and single stones encircled with rings of stones and having slabs resting against their bases.
5. Large spaces, enclosed by a wall, full of trees.
6. Circular walls of considerable extent enclosing double and single rings of stones.
7. Barrows.
8. Sacred groves.

And my reasons for believing them to have belonged to the early Thautawars are,

1st. The claim of these people to them.

2nd. They are nearly in every instance seated near to and connected with a Thautawar village.

3rd. The religion of the Thautawars is Scythicism and these are monuments of Scythicism.

4th. They differ wholly from any Hindoo religious edifices, and there is no reason to believe any people but the Pandaver (Hindoos) and the Thautawars were ever settled on these hills.

5th. The absence of inscriptions or coins, with reference to the fact that the Thautawars have no written language, and were unacquainted with the use of money, while the Hindoos had both.

Arrived at this point I think it proper to recapitulate my grounds for concluding the Thautawar religion to be Scythicism.

1st. The worship of the deity in groves of the profoundest gloom.

2nd. The use of sacred trees and hallowed bunches of leaves, on the part of the Thautawars, compared with the sacred oaks and bunches of misletoe among the Druids.

3rd. Sacrifices of female children, now happily abolished.

4th. The sacrifice of bulls and calves.

5th. The affected inspiration of the priests and their mode of life.

6th. The adoration of the sun.

7th. Their reverence for fire.

8th. The funeral rites and sacrifice of buffaloes compared with the sacrifice of horses amongst the Scythians on similar occasions.

9th. Their notion of a future state.

I shall conclude this Chapter with a brief recapitulation of my reasons for considering the Thautawars of Scythian descent.

1st. The identity in the religions of the respective people, viz. Thautawars and Scythians.

2nd. The physiological position of the Thautawars in the great family of the human race, is the same as that of the Scythians.

3rd. The pastoral mode of life of the Thautawars, and their migrations from place to place driving before them herds of the buffaloe ; as the Scythians, under similar circumstances, did their horses.

4th. The food of the Thautawars, which consisted originally of milk and butter, was that of the Scythians.

5th. Their architecture, religious, military and domestic ; is the same, the yards of the houses of the Thautawars, their temples, their sacred enclosures, their kraals for cattle, are circular as were those of the Celts and indeed of most ancient people whose divinity was Sun, Light, Fire, Apollo, Mithra, &c. &c., or the same power under any other appellation.

6th. Their marriage customs and funeral rites are nearly identical.

7th. Their ornaments and dress closely approximate.

8th. Their customs are generally similar.

9th. The authority of Sir William Jones, that the ancient Scythians did people a mountainous district of India.

10th. History mentions that India has been invaded by Scythian hordes from the remotest times.

11th. Their utter separation in every respect from the races around them.

## Chapter 6th.

In many places on the Neilgherries I have observed single upright stones, of the form usually found in the Church-yards of Europe, marking burial places and used for the same purpose here.

Upright stones of large dimensions from 5 to 10 feet high, some shaped to a point at their summit, others flat, are occasionally found on the Neilgherries on the summits of hills perhaps once consecrated. These single stones are of common occurrence in England and by antiquaries are pronounced to be Druidical relics. The one I have the best recollection of, called the Longstone by the country people, is situated near the village of Mottestone in the Isle of Wight. The name of the village is derived from the stone. The word " Mot" is Saxon, and the same with " Gemot," signifying " a meeting together." The stone was probably the sacred mount or *rostrum* from which the priests addressed the people, or was one of the mystic stones of their religion.

Were other evidence wanting the numerous ruined Todawar villages on the Neilgherries sufficiently attest, that the ancestors of this race were a great people. And Lieut. Ouchterlony of the Engineers has recently discovered traces of a large road conducting from the Neilgherries to the Coimbatoor country along the valley of the Bowany.

I have already said that numerous figures in pottery of the buffaloe always occur in opening the cairns and the buffaloe is an object of superstition amongst the Thautawars. Gildas an English monk who flourished about the year 511 and whose account of the religious usages of our Celtic ancestors is, I believe, the only one handed down to us by a countryman, for I purposely omit the meagre accounts afforded by foreign authors. Cæsar, Tacitus, &c., says, the idols of the ancient Britons had the countenances of bulls ; whence Hearne derives many of the names of the towns in the neighbourhood of Stonehenge such as Bullansdown that is, the down of the bull's temple ; Bulford, &c. It is a curious fact that numerous cows horns and heads have been dug up in the neighbourhood of Stonehenge, our most celebrated Druidical temple.

Half way between the Avalanche and Ootacamund lies a round low hill uncommanded by any other eminence, having remarkable excavations around its base. Some who have seen this place have

regarded it as the remains of an entrenched camp, a view in which I entirely concur and am disposed to compare it with the British (Celto Scythic) encampments or stations near Dorchester, which are placed on insulated hills and surrounded by circular or square earthworks.

It will be recollected I have described barrows amongst the remains of Scythicism found on the Neilgherries, they contain urns and other antiques similar to those discovered in the cairns. In England barrows are generally found in the neighbourhood of stone circles such as those I have here discovered, and near other Druidical remains.

The following account of the opening of a barrow on Deverel Down in Dorsetshire is so corroborative of all I have advanced that I make no apology for inserting it.

" On beginning to open this barrow, it was found to consist en-
" tirely of a heterogenous mass of flints, charcoal, and broken
" pottery, and it was probably reduced to this confused state by
" previous explorers, who removed all the ornaments, and other
" articles of value, and destroyed a portion of the rude clay-urns,
" and such articles as were considered worthless. Thus, it is proba-
" ble that the rich store of ancient vases, which were found entire,
" was only a small part of the original number contained in this
" barrow; the larger part of whose contents had been reduced to a
" disorderly mass of shapeless fragments, by the rough usage of
" those who only opened the tumulus in the hopes of finding
" treasure."

" On examining more minutely, however, a compact bed or pave-
" ment of flints, firmly wedged together, was found, constituting as
" it were, a floor to the barrow. The central part of the mound was
" therefore dug away, down to this floor, which was on the natural
" surface of the earth. When the central part had thus been remov-
" ed, a singular spectacle appeared. On the level compact floor,
" just described, were arranged twenty large stones, of various irre-
" gular shapes and sizes. They were placed in a semicircular form,
" and the two extreme stones were much larger than the others.
" There were also three other smaller stones, not forming part of
" the general crescent, but placed by themselves. On removing
" some of the smaller stones, and on digging down to a lower level,
" it was found that immediately beneath each stone was a rude

" earthen vase, placed in a *cist*, or case, cut in the solid chalk, and " covered by the stone. In this manner each stone of the great " crescent covered a vase, except the two large end stones, which " are therefore concluded to be altars. They are each about four " feet long, and of a conical shape, but one is placed upright, like a " sugar-loaf, and the other is laid flat."

" The vases, or urns, contained each the ashes of a human being, " mixed with charcoal, which also constituted a great part of the " substance of the barrow, and was probably the result of the funeral " piles. The urns thus buried under the stones of the great cres- " cent were not eighteen in number, but only sixteen; because at " two different places it was found that two adjoining stones did not " cover two urns, but that they concealed a third stone, beneath " which was an urn. All the other stones, however, had each a " separate vase. One of the three stones, separate from the crescent, " as described above, also concealed an urn: the other two had " none; but near one of them were found two rude cups; one con- " taining a very rich earth, the other the bones of a bird.

" There were also four urns found buried in the floor of flints, " but not covered by stones. Three of them fell to pieces, but the " remaining one was the largest of the whole assemblage, and differ- " ed from all the others in being placed with its mouth downwards. " This made a total of twenty-one urns, of which seventeen have " been preserved, principally entire, but a few in large fragments."

## Chapter 7th.

Hitherto I have paid little attention to the language of the Thautawars. Mr. Muzzy thinks a connection would be found between it and some Western language, a comparison with the Gothic, Celtic and other ancient languages of Europe is a great *desideratum;* but should no affinity be found to prevail, I should not consider the absence detrimental to my views, for this reason, that people of Celto Scythic origin, having various languages have been widely dispersed. The Parthians and Britons for instance.

## Chapter 8th.

I have recently lighted on the following passage in a paper on the Druidical remains in England by Mr. Woodham.

" Structures of this kind are in India known by the appellation " of 'Pandoo-koolies;' we find like erections also in many other parts

" of the globe, and to doubt for a moment of their having had the " same origin would be absurd, as they all bear the same striking " characteristics, whether they be in India, on the shores of the " Mediterranean, in France, Denmark, in Sweden or Norway, or on " the coast, or in the interior of our island."

" Pandoo-koolies," says Mr. Hough in his letters on the Neilgherries, is the term applied by the Natives to the cairns on the Malabar side of the mountains.

When comparing the barrows of the Neilgherries with those in Dorsetshire, I omitted to mention that in one of those ancient Celtic cemeteries was found a young bullock's head enclosed in a *patera* of earthenware. It is very remarkable that in resemblance between the urns found in the English barrows and the urns of the Neilgherries extends even to the material; in some of the Dorsetshire barrows the urns were made of a highly finished and glazed red pottery. Many of the Neilgherry urns have been admired for this rich red glazing, particularly one discovered by Mr. Moegling. The zigzag or harrow-headed-moulding moreover which is the usual ornament of the Celtic-urns is conspicuous on all found on the Neilgherries.

## Chapter 9th.

As the object of my investigations is the truth, and I am not obstinately espoused to any one of my theories to the exclusion of the probabilities of another, I shall now recur to what I have previously advanced respecting the possibility of the ancient cairns having belonged to a people whose religion was Buddhism or that branch of it adopted by the Jains. Even were this established, it would not detract from the force of my arguments respecting the descent of the Thautawars from a Celto Scythic ancestry, who burnt their dead and enclosed the ashes in holes or urns buried under cairns; because the Thautawars of the present day preserve the practice. In favor of the cairns being the cemeteries of Buddhists are the following reasons additional to the ones previously adduced.

1. There is a tradition to the effect that the Pandavers once inhabited the Neilgherries. By this term perhaps may be understood the Pandyan kings of Southern India, though literally translated, it means the ancient gods, but as Ionism or the apotheosis of mortals has prevailed in India as elsewhere, we may render it the ancient rulers.

These Pandavers were probably Buddhists or Jains.

Mr. Woodham, speaking of the Pandoo-koolies, states, that a being called Pandoo and his children are supposed to have been the authors of those edifices. The literal signification of the term Pandy-kooly appears to be, an ancient grave. The word Pandi is used by the Hindoos to express any thing ancient, thus Pandi-rajah means ancient king, Pandi-kooly ancient grave and so forth.

2. The fashion of the ornamented urns found in the ancient cairns on the Neilgherries approximates to the style used in the religious edifices of the Buddhists.

3. Numerous figures of horsemen armed with swords and shields are constantly dug up from the cairns, occasionally two human figures bestriding one horse, and a human figure seated with his legs crossed beneath him, are likewise found. It will be recollected that similar figures are common in the architecture and paintings of the Buddhists.

4. The representation of a chuttar or umbrella in pottery occurs in the cairns as a handle to the urns, and it is a very frequent subject in the Buddhist paintings.

5. Figures riding on elephants are found in the cairns.

6. Animals of the most grotesque and monstrous forms, with obscene images of human beings, are common to the Buddhist temples and to the Neilgherry cairns.

The nakedness and colossal stature of many of the human images compared with their horses and other animals, found in the cairns, suggests the recollection of the Gomuta of the Jains, or Gotama.

Reviewing these and the former arguments, barren when compared with those which support my view of the ancient cairns having belonged to the early Thautawars, I am fain to embrace the latter theory, and ascribe the ancient and modern cairns to the same people. But it may now be necessary to account for the difference prevailing between the highly ornamented urns in the former and the plain rude vessels in the latter. Time, the exterminating irruptions of the Polygars amongst the Thautawars, the migratory habits of this people, and their reduced condition from a great race to an insignificant remnant, have contributed to banish from amongst them all recollections of the arts of their forefathers. The fashion leaning to the Buddhist style of art maintained in the urns and their lids, may have been acquired by the Thautawar constructors of the "early"

cairns from the Buddhists about them. In the "earliest" cemeteries of this kind probably of an antiquity far beyond the Christian era, the urns are of the most pristine character: the Buddhist fashion not being yet apparent. In such cairns nearly all traces of metal implements have disappeared; gold in shape of rings occasionally being found and that very seldom; the walls of these cairns are nearly crumbled down to the adjoining level. It is in the next or "early" cairns for I class these edifices into three periods of construction expressed by "earliest," "early," and "recent," that the Buddhist fashion is seen upon the ornaments, which are accompanied by iron implements warlike and domestic. The third or "recent" period of construction is typical of the retrogression of the Thautawars to the uncivilized and unimitative habits of their forefathers through the operation of the causes just assigned. In all these periods the effigy of the cow or buffaloe in pottery is found. Amidst the images occurring in the cairns of the second period are many, nevertheless, which bear considerable resemblance to the Thautawar people. I have already described some effigies of females from the cairns of Pycara singularly corresponding with the costume of the female Thautawar, and Mr. Moegling dug up at Kotagherry a figure in pottery, the first view of which induced me to exclaim it was the exact representation of a Thautawar carrying an axe upon his shoulder. A short time back I dug up a figure in pottery whose lineaments are of the Thautawar race and which is armed with a club, the weapon of the modern Thautawar.

The prevalence of the Buddhist character in the urns of the middle or "early" period assists us in determining the advent of the Pandaver to the Neilgherries as subsequent to that of the Thautawars: inasmuch as I apprehend the latter borrowed the decorative style of Buddhist art from them. The Thautawars have a tradition to the effect of their once having been under the domination, and exposed to the tyranny of a foreign prince, from which it would seem that the Pandavers established themselves in the ancient lands of these aborigines by right of conquest.

The Buddhist fashion obtaining in the urns is not the only point of resemblance subsisting between the Thautawar customs and those belonging to a Buddhist people. Several others occur which, to my surprise have been overlooked by those authors who addressed themselves to describe the religion and usages of the Thautawars.

1. The custom of Polyandria, or one female associating with all

the brothers of one family is common to the Thautawars, and to the Buddhists of Tibet.

2. The suspension of a bell in the places of worship is found among the Thautawars and the Buddhists.

3. The priests of the Thautawars may resign the sacerdotal office at pleasure, an usage prevailing amongst the Buddhists.

4. The Thautawars have two classes of priests, so have the Buddhists of Tibet.

5. The pointed sacred dairy of the Thautawars in some respects resembles the temples of the Buddhists.

6. The practice of burning and burying prevails both amongst the Thautawars and the Buddhists.

7. The veneration for particular mountain peaks is common to both.

8. The villages of the Thautawars have a striking resemblance to those in Ceylon.

9. The Thautawars have a tradition that their ancestors were subjects of Ravannah with whom they fled before Ramah. This Ravannah according to the Hindoo accounts ruled in Ceylon. Harkness referring to this tradition states his impression that the Thautawars borrowed it of the Hindoos.

10. The Thautawars adore the sun; and Buddha under the name of Akabandhu is regarded by his sect as the kinsman of the sun.

But singular to relate these are amongst the conspicuous points whereon I have based my theory of the identity of the Thautawars with the Celto Scythians: thus I have shown that Polyandria prevailed amongst our Celtic ancestors in Britain.

That the bell was an object of superstitious regard amongst the Celto Scythians who buried it in their graves. Speed in his chronicle represents an ancient Briton with a lance in his hand to the end of which was fastened a bell, and the custom of hanging bells in churches in Europe appears to have been derived from the ancient usages of the earliest inhabitants.

It has been seen that the Celts burnt their dead.

The resemblance between the Thautawar sacred dairy or temple and the ancient Celtic houses has been pointed at.

The resemblance between the Singalese villages and those of our Celtic ancestors has been considered so striking as to induce many learned men to declare some connection must have subsisted between the inhabitants of Ceylon and the ancient people of Britain: an

opinion deriving considerable support from an old book entitled "The Welsh Triads," containing an account of the ancient Britons. In this curious literary relic it is stated that the Britons came originally from the country of Summer called Defrobani. The word Defrobani is obviously the same with Taprobana, the old name of Ceylon used by Dioderus, Pomponius Mela, Pliny, Strabo, Ptolemy, &c.

The Llamas of the Tibetian Buddhists were interred without being burnt as were the rest of the people, the body being placed in a sitting posture, the legs doubled under it in such a manner as to make the back of the thigh rest on the calf. Skeletons in the same attitude have been discovered in some of the Celtic barrows in Europe.

Discerning so many points of resemblance common to the religion and customs of the Buddhist invaders, and to their ancestors and themselves the contemporary Thautawars, I may fairly conclude, were the more disposed to imitate the style employed by the Pandavers in fashioning their burial urns. Nay more, in the Buddha of these people the Thautawars would find the Scythian god Wod, Oden, or Woden; for Sir William Jones has demonstrated that they are the same.

In describing some antiquities found in a cairn of the second period at Coonoor, I remarked upon the resemblance an armed figure in pottery bore to Woden.

In a fragment of Clitarchus preserved by Megasthenes I find mention of a sect of Indians called Pramnœ described therein as "a contentious and argumentative set of men, who deride the Brah-" "mins as arrogant and ridiculous." These Pramnœ were divided into four classes, the Mountaineers, the Naked, the Citizens, and the Rural. I cannot doubt that these were the Buddhists, and the fragment is of service to me as it shows that a large proportion of these people inhabited mountains.

I have recently seen Lieutenant Newbold's description of the colossal statue of Gotama at Sravana Belgula, which runs thus: "It "is entirely divested of drapery in an erect position, facing the "North, and has the curly hair, large pendulous ears, and thick lips "so peculiar to Jaina images; the placid expression of the features "reminds one of the head of Memnon: the legs are wreathed with "Ruttimulli leaves sculptured in the granite and together with the "hands are clumsily executed."

So exact an account of a figure in pottery excavated by me from a cairn, is the above, that I am persuaded the prototype of it must have been Gotama or Buddha. I was immediately struck on seeing it with its resemblance to the heads of Memnon in the British Museum.

This custom of making images in earthenware is of the highest antiquity if we may rely upon the subjoined extract from Epiphanius:

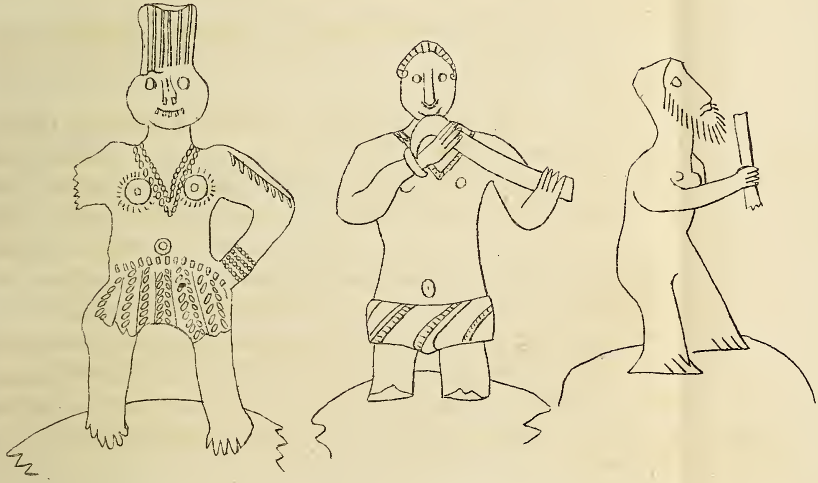
" And from the times of Tharra the father of Abraham, they in-
" troduced images and all the errors of idolatry; honoring their
" forefathers, and their departed predecessors with effigies which
" they fashioned after their likeness. They first made these effigies
" of earthenware, but afterwards according to their different arts they
" sculptured them in stone, and cast them in silver and gold, and
" wrought them in wood, and all kinds of different materials."

With reference to a preceding statement respecting the identity of Woden with Budden, it is worthy of remark that our Wednesday or day of Woden corresponds with the Budhvar of the Hindi and the Budden or Bothenculloomay, *i. e.* the day of Budden, among the Hindoos.

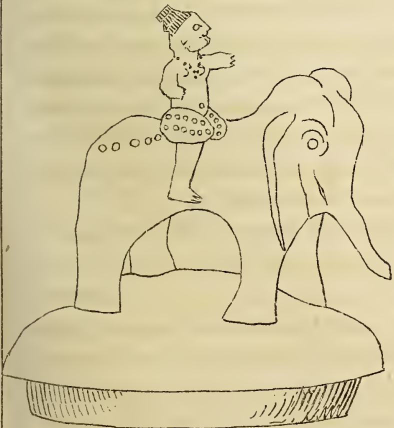
## Chapter 10th.

Let us now enter the sacred *lactarium* or temple of the Thautawars, and observe what is inside to indicate that the votaries of its religion were Scythicists. It will perhaps be better to select another author's account to be as impartial as possible. Captain Harkness states he was told by a Thautawar " that the sacred dairy before men-
" tioned was the tabernacle of their god; that it was divided into
" two apartments, in one of which were performed the offices of the
" dairy, and that the other was appropriated solely to the idol." At a later period that gentleman penetrated into one of these sacred edifices unobserved by the Thautawars who were averse to any stranger even a Brahmin entering the place. He contrived to remove the door and discovered that the interior of the building was separated by a partition into two chambers. Passing from the outer or the *lactarium*, through a narrow opening in the partition, he discerned at the extremity of the inner room or *cella* a shining object opposite the entrance, which on being examined proved to be *a single stone.* On each side of the entrance to this sanctuary were little niches in the wall, apparently intended for lamps.

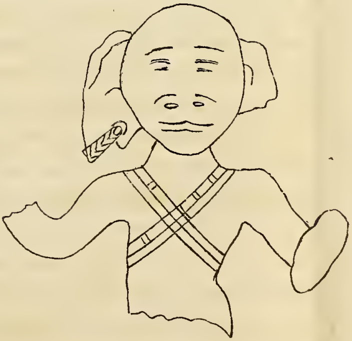
## Handles to Urns, in Pottery.



Godama?



Godama Memnon?



J. Congreve Dumphy. Lith.

BRITISH MUSEUM

This *single stone*, I have no hesitation in saying, was the idol referred to by the communicative Thautawar.

My readers acquainted with the forms of the Scythic or Druidical religion, from what I have previously written will have expected such an issue to an examination of the Thautawar temple. They will recollect that the *single stone* was the most conspicuous instrument of superstition in the Druidical religion. Shaped to a point at the top, in most cases, and inserted in an upright position in the ground, it was regarded by the priests as an emblem of the solar ray, or their deity the sun. The Pyramids and Obelisks of the Egyptians terminating in a point possess the same signification, and were probably commemorative of Osiris or Anubis, under which names the sun was adored by them.

Mountain peaks which are natural Pyramids of vast dimensions, in all likelihood were venerated by the Druids as they now are by the Buddhists and Thautawars on the same account.

In one of the Chaldean Oracles of Zoroaster, given on the authority of Proclus the Platonist, occurs the following passage:

" Theurgists assert that he is a god, and celebrate him as both " older and younger, as a circulating and eternal god, as understand- " ing the whole number of all things moved in the world, and more- " over infinite through his power, and of a *spiral form*."

Now, this *spiral form* of a deity is only another expression for *flame* the great emblem of god among the Magi; and the Obelisk or *spiral stone* of the Egyptians; and the upright stones of the Druids are nothing but types of the same superstition: indeed in all Pagan religions we find traces of the primeval form of worship adopted by the children of Adam, and more fully made known in the 22nd chapter of Genesis in the following verses:

"7. And Isaac spake unto Abraham his father, and said, My " father: and he said, Here *am* I, my son. And he said, Behold " the fire and the wood: but where *is* the lamb for a burnt offer- " ing?"

" 8. And Abraham said, My son, God will provide himself a lamb " for a burnt offering: so they went both of them together."

"9. And they came to the place which God had told him of; " and Abraham built an altar there, and laid the wood in order, " and bound Isaac his son, and laid him on the altar upon the " wood."

"13. And Abraham lifted up his eyes, and looked, and behold be-"hind *him* a ram caught in a thicket by his horns: and Abra-"ham went and took the ram, and offered him up for a burnt offer-"ing in the stead of his son."

In all countries the descendants of Noah have under some form or other preserved the recollection of this ancient rite. We have just seen how the Egyptians, Chaldeans, Druids have done so. Amongst the Greeks it was perpetuated in the worship of Apollo and Vesta. The ancient Mexicans and Peruvians worshipped the sun. The Hindoos adore this luminary under the name of Surya. The Chinese as Foh, the same perhaps with Buddha.

Nor can it be doubted, I think, that the pious Patriarch Noah was acquainted with the future redemption of his race through the mediation of the Second Person of the Trinity, either by Divine intimation, or orally from his forefathers. This great promise or prophecy, even after his posterity had fallen into the errors of idolatry, was perpetuated in their religions: the most imperishable records of nations. Without referring to the Hebrew religion, the remembrance of the Patriarch's revelation has been most carefully treasured, although perverted and degraded by its idolatrous association, by the most ancient people. The Egyptians of Thebes had a Triad god, the principal member of which was called Amun.

The means of the sacrifice or atonement appear in the Crux Ansata or cross of Hermes, so full of mystic meaning, among that people.

In the Hindoo religion Vishnu the preserver is the second person of its triune god.

The promise has been also preserved by the Hindoo descendants of Noah in the parentage, name, and death of Chrisna, another name of the preserver.

In the Greek Mythology the Triad occurs in Cœlus, Terra and Saturn.

The Chinese Foh is a triune god.

The following extracts from the Chronicles of Zoroaster manifest that amongst the Chaldeans the same promise was cherished:

"The Monad is there first where the paternal Monad subsists."

"The Monad is extended which generates two."

"For the Duad sits by this, and glitters with intellectual sections, "to govern all things, and to order each."

"The mind of the eternal father said into three, governing all "things by mind."

"The father mingled every spirit from this Triad."

"All things are governed in the bosoms of this Triad."

"From these flows the body of the Triad, being pre-existent, not "the first, but that by which things are measured."

"For in the whole world shineth a Triad, over which a Monad "rules."

"Abundantly animating light, fire, ether, worlds."

But these are only a few of the many instances existing of faiths wherein we find a foreshadowing of that Great Religion which is destined to supplant them all.

I recently alluded to the existence of single upright stones terminating in a point, on the Neilgherries. The most remarkable I have yet met with crowns the summit of a hill between Macoorchee and Ootacamund. In England these upright stones occasionally are found in the shape of pillars, amongst the most remarkable of which is one described by Mr. Pegge in the Archæologia as occurring in the Church-yard of the village of Rudstone or Redstone. I think I saw one in the Church-yard of Wolverhampton in Staffordshire.

In many of our ancient Churches we find vestiges of the Pagan religion of our forefathers; indeed in the *spire* of the European Churches the antiquary discovers the Obelisk or *spiral stone* of the religions of former times; however, this instead of being a subject of concern to him if he be a Christian, should rather be one of gratulation, as indicating the triumph of the religion of the cross over the gross systems which preceded it. In the aisles, nave and chancel of our modern Churches we are reminded of the double rows of stones enclosing the centre of the Druidical temples and conducting to the adytum; as well as of the temples of the Roman and Greek religion; and of the pagodas or temples of the Hindoos and Egyptians. In the propylon and pronaos of the latter with its lofty tower over the entrance, we discover the turretted entrance of our own Churches; and in the peristyled courts of those edifices and of the Greek temples we again see our nave and the ranges of columns which separate it from the aisles. In every case the *cella* or sanctuary corresponds with the chancel. As the thoughtful and devout mind contemplates this resemblance and connects it with the fact that the Christian reli-

gion by certain but gradual strides has superceded in so many ancient countries the Pagan superstitions that once prevailed, it finds further subject for gratitude, and cherishes the hope that at no distant period, not only will an architectural resemblance subsist between the religious edifices of the Christian world and those of heathen countries, but that the same religion—the revealed religion of the Saviour—will be as permanently established and its doctrines as fervently preached in one as in the other.

Returning to my immediate subject, the consecrated stones of the ancients—I may remind the reader that not only was the worship of the sun or of fire in its various forms a deviation from the earliest form of sacrifice, but that the consecration of upright stones had its origin in, and was a perversion from a custom amongst the earliest descendants of Noah, thus spoken of by the inspired writer in the 28th chapter of Genesis :

" 18. And Jacob rose up early in the morning, and took the " stone that he had put *for* his pillows, and set it up *for* a pillar, and " poured oil upon the top of it."

" 19. And he called the name of that place Bethel: but the name " of that city *was called* Luz at the first."

" 22. And this stone, which I have set *for* a pillar, shall be God's " house: and of all that thou shalt give me I will surely give the " tenth unto thee."

I believe this chapter will be the concluding one.

From what I have collected it may be determined whether

The Thautawars are the descendants of a Celto Scythic ancestry who were either the aborigines of the plains of India, or a tribe of invaders from Central Asia: or

Are the Thautawars the posterity of a Buddh or Jain people.

Are the cairns the burial places of the ancestors of the Thautawars: or

Are they the cemeteries of a Buddhist or Jain people once established on the Neilgherries.

My view of the case stands thus, the Thautawars are the descendants of the aborigines of the plains who were Celto Scythians, and the tinge of Buddhism manifest in their religion and usages, as well as in the cairns and urns which I refer to the Thautawars, is to be ascribed to their contemporaneous existence with a race of Buddhists or Jains on these hills.

## *Additional Chapters.*

### Chapter 11th.

I am actuated to renew the subject of the foregoing chapters by some discoveries I have made, of more decided monuments of Druidism or Scythicism than any hitherto observed, and of ancient sculptures in the North-east angle of the Neilgherries. I say discoveries, because I cannot ascertain that any other person has previously taken notice of these interesting relics of past ages. But before I proceed to describe them, it is necessary to make some observations in elucidation of certain passages in my last papers.

I mentioned the existence of a tradition that the Pandaver once inhabited the Neilgherries. By the Pandaver I understand the Pandyan kings of Southern India, the country of the Pandyans being called Pandava: and I hazarded the conjecture that these Pandaver were either Buddhists or Jains. Kuna Pandya king of Pandava introduced the Jain religion into his empire, which included besides other districts Coimbatore, and therefore in all probability the Neilgherry Hills. The Jain image of Gomuta at Carculla, according to an inscription on the stone, was made by Vira Pandia. The Jain religion in former times was most widely spread in Lower India. The capital of the ancient Bellala dynasty had no less than seven hundred temples to Jaina in it. The same religion prevailed in Karnata and Kerala (Malabar). The Chola Rajahs were sometime Jains, indeed the Brahmins assert that this heresy was universally spread amongst kings and people before the advent of Rama Anuja A. D. 1000. The prevalence of the Jain religion in former times inclines me to think, that the mysterious Prester John or Prétre Jeán of our early travellers was no other than a Jain priest, whence Pretre Jain. Volney thinks he was a Buddhist priest and derives his name from Pretre Jhan, a compound of French and Persian words meaning priest of the world.

In a preceding Chapter I referred to *Pandoo and his children.* The Pandoos belong to the Brahmin age of heroes ; Dharma Rajah, the last of the five brothers, according to their accounts, died 4865 years ago. The Brahmins moreover state that the Tulava country over which they reigned became a state two thousand millions of years ago. The propriety of dismissing such fables is consequently obvious.

I now proceed to describe the

## *Antiquities at Achenny.*

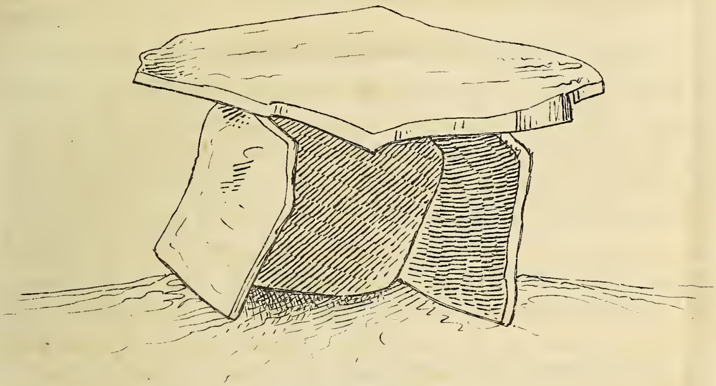
A village lying about three miles eastward of Kotagherry. At the extremity of a field beyond the village and overlooking a ravine, rises an artificial terrace twenty-one paces in length by ten in breadth, supported by slabs and masses of stone. Along the Western side of this platform I found a row of those remarkable relics of antiquity belonging essentially to the Druidical religion, called Cromlechs. There are twelve still standing, ten on the side of the terrace and two in the centre of it. The ruins of several others are apparent. Most of the entire ones consist of three upright slabs planted firmly in the earth and supporting a fourth, which is poised horizontally on the top of them. Four of the Cromlechs are larger than the rest, being about five feet square, and five high, the length of the upper slab measuring seven feet. The neighbouring villagers assured me no gentleman had previously taken notice of these relics, which may be accounted for by their having been almost wholly covered by underwood, which I was obliged to have removed before I could make my measurements and drawings. Inquiring of the people what they knew respecting these remarkable structures, I was told with much gravity they had been constructed by a race of beings not a foot high, who existed before mankind and were destroyed at a flood which overwhelmed the earth, an account remarkable as manifesting the universal belief in fairies, and important as exhibiting a tradition of the deluge amongst the lower orders of the Hindoo peasantry, who cannot have access to the Brahminical accounts of the Cataclysm.

The Cromlech is a vestige of antiquity well known in Europe, and is thus described by a modern writer.

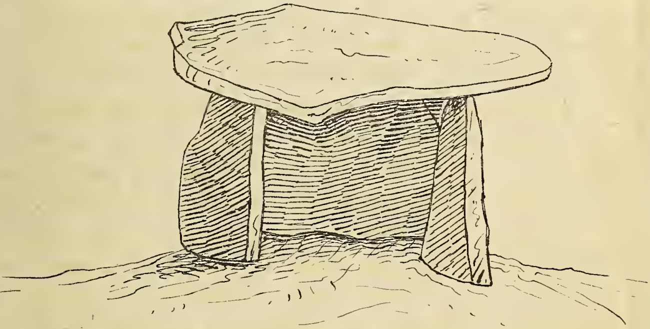
" Cromlech, literally stone table. Remarkable structures learnedly ascribed to the Druids ; unlearnedly to the dwarfs and fairies ; and numerous throughout Western Britanny. One or more large and massive flat stones overlaying great slabs planted edgeways in the ground, form a rude and sometimes very capacious chamber or grotto. The superstition which cleaves to these relics of a forgotten antiquity stamps itself in the names given to many of them by the peasantry. *Grotte aux fées*, *Roche aux fées*, *&c.*"

It is very remarkable that not only are the Cromlechs of the Neil-

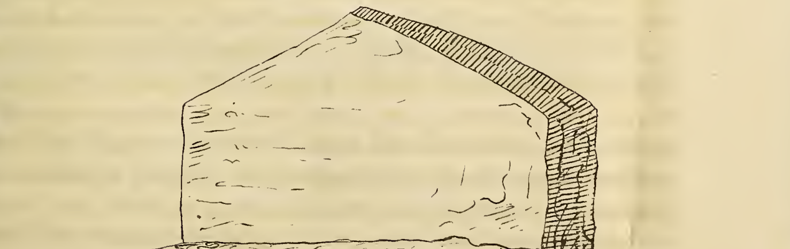
Gromlech at Achenny, Neilgherry Hills.



Compare with Kitts-coty house in Kent.



Upright Stone near Ootacamund.



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gherries *fac-similes* of those in Europe, but that the same legend is attached to both.

Cromlechs, found chiefly in Wales and Cornwall at home by antiquaries, are considered to have been altars used by the Druids upon which they kept the sacred fire constantly burning. The one perhaps best known is called Kits Cotty House, near Aylesford in Kent, and consists of three flat stones sustaining a fourth. A drawing of this Cromlech in my possession is an exact representation of one of the most conspicuous at Achenny on the Neilgherries.

By some the word Cromlech is derived from the Armoric term *crum*, meaning " crooked or bowing," and *leh* " stone," alluding to the reverence paid to them by bowing.

Mr. Rowland derives it from the Hebrew words *caremluach*, signifying a " devoted or consecrated stone."

The following is an account of some Cromlechs in the Isle of Anglesea.

" In the woods behind Plas Newydd near the Menai Strait are some very remarkable Druidical antiquities. Amongst them are two vast Cromlechs. The upper stone of one is twelve feet seven inches long, twelve broad, and four thick, supported by five tall stones. The other is but barely separated from the first ; is almost a square of five feet and a half, and supported by four stones. The number of supporters to Cromlechs is merely accidental, and depends on the size or form of the incumbent stone. These are the most magnificent we have, and the highest from the ground ; for a middle-sized horse may easily pass under the largest. In the lands of Llugwy, indeed, there is a most stupendous one of a rhomboidal form. The greatest diagonal is seventeen and a half feet, the lesser fifteen, and the thickness three feet nine inches, but its height from the ground is only two feet : it was supported by several stones. In the woods at this place are some Druidical circles nearly contiguous to each other."

It is very remarkable that the two largest Cromlechs at Achenny, like the ones above described, are " barely separated from each other."

At Trer Dryn in Anglesea " were also the relics of a circle of stones, with the Cromlech in the midst ; but all extremely imperfect. Two of the stones are very large ; one, which serves at present as part of the end of a house, is twelve feet seven inches high, and

eight broad; and another eleven feet high, and twenty-three feet in girth. Some lesser stones yet remain. This circle, when complete, was one of the temples of the Druids, in which their religious rites were performed.

Boddruddn, or the habitation of the Druids, Trer-Beirdd, or that of the bard, and Bodowyr, or that of the priests, are all of them hamlets, nearly surrounding the seat of the chief Druid, composing the essential part of his suite. At the last is a thick Cromlech, resting on three stones."

In describing the Cromlechs of Achenny, I have said that most of them consist of three upright slabs, planted firmly in the earth and supporting a fourth poised on the top of them horizontally.

Not to trespass on the matter of a paper in this Journal, relative to a Cromlech I found in the low country, I must omit making any more observations on the Cromlechs of Europe, but I have yet to describe a remarkable feature in those of the Neilgherries. Four upright stones of three Cromlechs have been converted into monuments by a people distinct from the constructors, and are covered with sculptures representing a triumphal procession. The monument of victory of the low country is an upright stone erected by some Hindoo prince to commemorate a victory gained on the spot, and is ornamented with sculptures and inscriptions. I could detect none of the latter in the present case.

The following is a description of

## *The Sculptures at Achenny.*

*First Stone.*—There are four lines of figures upon the face of this stone, one over the other, twenty-four in number male and female; the former brandishing spears, swords and daggers—some have two swords, one in each hand; the females are represented dancing; halos cover the heads of many of the figures which are about eight inches high.

*Second Stone.*—The sculptures on this monument consist of three lines of figures nineteen in all, including two horsemen with drawn swords; in the second line is a male form dragging some quadruped along by a rope or chain; female figures also occur.

*Third Stone.*—There are two lines of figures on this monument, the males armed as above and their heads surmounted with high conical caps, they are placed in niches in the same manner as some of

Sculptures at Achenney, or Ujjeyini

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the sculptured figures in the caves of the Buddhists and on the temples of the Jains. I have taken a drawing of the sculptures of this stone as being the most characteristic.

*Fourth Stone.*—Has one line of three figures graven upon it, the centre is a male form dragging along or holding a horse, and his head is encircled with a glory.

When I recollect, the general opinion of the Thautawars being the aborigines of these hills; and that their religion is Scythicism, as well as their own tradition of having once been subjugated by foreigners; when I recall to mind the tradition of the Pandaver having in past times inhabited the Neilgherries; and that the nearest and most ancient road from the country of Pandya to the summit of the hills runs close by the village of Achenny where the Cromlechs stand; at the same time knowing that these structures must have belonged to a people whose religion was Scythicism or Druidism such as that of the Thautawars: I cannot dismiss the idea that, inspired by the proximity of their most holy temples and altars, the ancestors of this people here made a stand against the invaders but were defeated by them; and I believe that the Pandyan conquerors, who were Jains, desecrated the temples of the mountaineers by graving upon them a record of their victory.

I should observe that a resemblance subsists in many respects between the figures of the sculptured stones and the images in pottery found in the cairns of the "middle period."

Eastward two miles from the village of Achenny lies the ruined Fort of Adi-Raer-Cottay, situated on a small table land and sequestered by hills clothed with jungle. The position is strong, being nearly environed with a morass, and stream running along the channel of a deep fissure in the ground. The remains of the Fort indicate it was originally constructed of earth in some places, and in other parts of uncemented stones. In shape it is an oblong, the longer side measuring one hundred paces, the shorter fifty-three, and consisting of a double line of works one within the other, the space between the two occupying twenty-five paces in breadth. The remains of two square towers are visible adjoining the outer line, one seated on the west face and the other on the south; the gateway probably ran under the former.

Within the inner walls I found some remains of stone buildings, consisting of large blocks and flags unwrought, and two upon which

the marks of the chisel were apparent; their surfaces being smoothed and pierced by holes, which I apprehend served as sockets for pillars. Fragments of ornamented pottery were dispersed around. I observed several excavations in this part of the fortress, from which I suspect some curious person has been at work before me, and it is likely the fragments of pottery were thrown up in the course of his operations.

The native account of this place proclaims it was the work of a Rajah called Adi-Raer, who lived many centuries ago and built another fort, the ruins of which yet stand below, in the direction of Srimoga. Referring to a Rajah Paditti or Hindu list of the Pandya, Chola, and Chera kings, with corrected dates, I find that Adi-Raer flourished about the year 990 of our era, and I am inclined to think he was a Jain, from his name Adi, which is one of the appellatives of Jaina.

I think we may safely consider this king or one of his chiefs to have been the person who defeated the Thautawars at Achenny and established the dominion of the Pandyans over the Neilgherries, leaving a monument of his victory and of his religion wrought upon their altars—the Cromlechs at that place; and strengthening his conquest by the construction of the fort which bears his name.

If this be admitted, we have attained a very important *desideratum* in the history of the Thautawars, namely, the period at which they were subjugated, by the Pandyan invaders, apparently the latter end of the tenth century.

Six generations ago the forefathers of the Burghers and Lingayets, flying to these hills as an asylum, found protection from the Governor of this Fort who according to their account was himself a worshipper of Siva.

There are two other ancient Forts on the Hills: Gunganachiki Cottay, subsequently called Syudabad in the time of Tippoo, is near Coonoor. The other, Mulla Cottay near Sholoor, called Hooseinabad by Tippoo, I imagine was erected by the Pandyan conquerors of the Hills after their return to the worship of Siva, as a ruined temple at this fort contains images of Buswa, Ganesa, and Anumanta.

The discovery of the Cromlechs at Achenny excited in me the hope of finding some of those Druidical relics called by Antiquaries in Europe *Kistvaen* or "closed Cromlechs," frequently occurring in such parts of England and Wales as the Druids most favored. I

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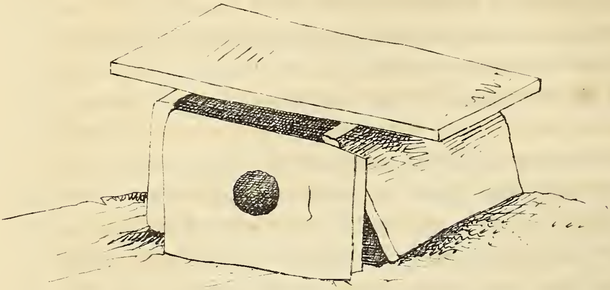
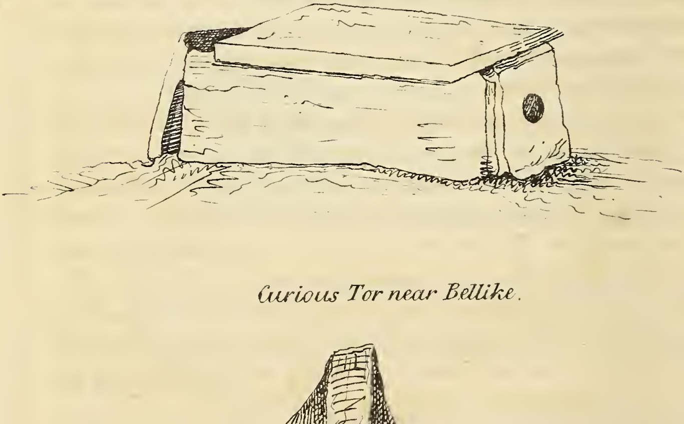
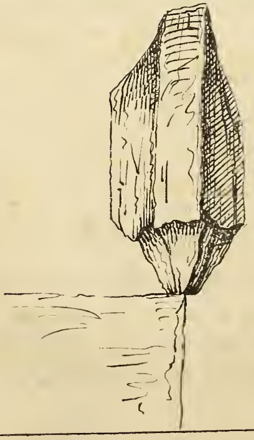
*Closed Cromlech at Bellike, Neilgherries front view.*



*The same, side view.*



*Curious Tor near Bellike.*



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consequently made many inquiries of the Burghers and offered them rewards to show me any antiquities they were aware of in this locality. In the sequel I ascertained that about a mile beyond Adi-Raer-Cottay there were some stone edifices, ascribed by the Burghers to the former dwarf inhabitants of the hills, and after a little search in company with my informant I had the satisfaction to find a number of *Kistvaens*, concealed by trees, ferns, and high lemon grass, situated on a level in the slope of a hill rising out of a deep ravine. The *Kistvaens* were nearly buried in the vegetable soil, a fact, considering their height (five feet) that sufficiently attests the high antiquity which must be assigned to them. Where these structures occur in the low country, they are found on the summits or sides of rocky hills devoid of jungle, and hence appear in the state they were originally constructed, unencumbered with soil or rubbish. The Hindoos take no kind of interest in these structures; state that they know nothing about them except so much as relates to their erection by fairies, dwarfs or demons; and do not employ such mausoleums for the interment of their dead: from which considerations I believe the edifices to have been the work of the Celto-Scythic aborigines of the plains and mountains.

After removing a large slab five feet long, three broad, and one thick, which served as the roof of one of the closed Cromlechs, I proceeded to excavate the earth that had fallen inside, and reached the floor, another large flag eight feet long by six broad. Here I found fragments of clay vessels, probably remains of funeral urns. The chamber being cleared presented four walls, each consisting of an entire stone, and was seven feet long by five broad. The Monolithe constituting the eastern wall was pierced by a circular aperture about nine inches in diameter, adequate to admit the body of a child, who I conjecture was employed to place the urns inside.

Descending to the low country we find both kinds of *Cromlechs*, the open and closed, in different parts of the Peninsula. On the Coroomba or Mailgherry Hills, thirty miles south of Oosoor, several are standing, where I believe cairns similar to the Neilgherry ones may be found. At Naickenary on the top of the pass, some closed Cromlechs with a small circular aperture on one side may be seen. In Malabar near Ungadapoor and Mungary, that kind of Cromlech called Codaçul or umbrella-stone is found along with cairns. In South Coimbatore the Cromlechs and cairns are also found. I think I recollect having seen a Cromlech at Namun in Travancore, and an

account of a very remarkable one I found at Pallicondah near Vellore has appeared in a number of this Journal.* As we advance Northward, the Cromlechs are found in the forests of Orissa.

Lieutenant Kittoe, in the account of his journey through these forests, says:

" At this place (Goorsunk) I remarked a number of stones placed in the same manner as the Druidical monuments (such as the Kits-cotty house near Boxley in Kent): viz. three set upright, with one on the top of them, the dimensions of these are however very small, and have the appearance of a number of three legged stools. A custom prevails in these parts, of relatives collecting the ashes and bones of the deceased, and after burying them, placing stones over the spots in the manner above described."

Mr. Kittoe also says, he observed: " two heaps of stones each at the foot of a tree, which reminded me of the tumuli (cairns) the ancient Britons in the North of England used to construct over the graves of fallen warriors, on which each traveller used in olden times to throw a stone on passing by; upon inquiry I found that these were of the same nature, the like practice existing. Those which I allude to, are over the remains of two chiefs who fell in battle on the spot. I had often remarked similar tumuli in other parts of India."

The inhabitants of these parts are Gonds and Khonds, another remnant of the aborigines of India, and the fact of their having preserved the Cromlech and cairns, is an additional proof of the edifices of the kind I have prescribed having belonged to the aborigines, and of those on the Neilgherries being the altars of the ancient Thautawars, another family of the aborigines of the plains.

From my " Sketches of the Goomsoor war," published in the Asiatic Journal a year or two back, it will be seen that the Khonds had some customs similar to the Thautawars, such as

The former sacrifice of children.

The sacrifice of buffaloes at funerals.

The burning of the dead.

The want of respect for brahmins,

and some others hereafter to be noticed.

Speaking of Cromlechs, Mr. Rowland states his belief that they were originally tombs, and that in after times they were used as altars, sacrifices being performed upon them to the heroes deposited within. I rather regard them as having been originally altars and subsequent-

* Vol. XIII Part ii. p. 47.

ly in some instances, tombs. Dr. Borlase and Wormius describe them as altars. I have no doubt however that the "closed Cromlech," or *Kistvaen*, of a chest-like figure, was a sepulchre, and I consider it the prototype of Sarcophagi and other Mausoleums of that description.

In Central Asia, beyond the Himalaya, Cromlechs and other Druidical relics exist. In China, the Americas, and in Europe they occur extensively: they are found in short in every region where the deviation from the primeval sacrifice by fire to the worship of the sun or fire, or Sabeism, took place amongst the early descendants of the sons of Noah, and from which perversion descended the various ancient religions I have previously mentioned, wherein fire, or the sun maintained the most conspicuous place.

Instead of Druidism being derived from Hindooism, as many suppose, I consider the greater antiquity must be assigned to the former, an opinion I am supported in by many learned men, and by the most ancient writers, who fix the adoption of Ionism or Hellenism, which is the deification of heroes and the worship of their images (for example Brahminism and Buddhism) as subsequent to what is called Scuthism, in which the sun, fire, or the elements, were regarded as typical of the deity but not actually worshipped. Scythicism connects Scuthism with Ionism, and is that form of religion in which the first step was made towards idolatry by the use of upright stones, &c.: it is the same with Druidism.

The following is an extract from Epiphanius upon this subject.

"The second is Scythism,* which prevailed from the days of Noah and thence downwards to the building of the Tower and Babylon, and for a few years subsequently to that time, that is to the days of Phalec and Ragau. But the nations which incline upon the borders of Europe continued addicted to the Scythic heresy, and the customs of the Scythians to the age of Thera, and afterwards; of this sect also were the Thracians."

Brahminism may be easily shown to belong to Ionism. AUM, the holy name of the Hindu Triad, is the same with AMUN, of the Theban Triad of Upper Egypt, and this Amun or Jupiter Ammon is the Hellenic perpetuation of Ham the son of Noah, and the ancestors of the Egyptians, whose son Misraim gave the name of Misr to that country, where it is preserved to this day. *Bramah* and *Ra-*

* Scythism is the same as Scuthism, and must not be confounded with Scythicism.

*mah*, two persons of the Hindu Trinity, are the Ionic or Hellenic representations of *Ramah* the grandson of Ham, one of the ancestors of the Hindus, while his brother *Sheba* is also remembered in their Trinity as *Seva*. The word *Vish-Nu* contains the remembrance of *Nu* or *Noah*, and is the same, I imagine, with Sisuthrus, the Chaldean name of Noah. The Avatar of the Tortoise obviously refers to the preservation of the Patriarch in the ark at the Deluge. In the Greek Mythology the remembrance of Noah is preserved in Saturn and Neptune. I am not aware that Sir William Jones in comparing the gods of India with those of Greece has drawn a parallel between Vishnu and Neptune, I shall therefore point out some affinities subsisting between them.

*Kurma*, the Tortoise Avatar of Vishnu, I conceive to be *Cromus* the son of Neptune, and Narayan, a name of Vishnu, means "Moving on the waters."

Several of the Avatars of Vishnu resemble the transformations of Neptune.

*Matsya* or the fish Avatar of Vishnu I believe to be the same as the Avatar of Neptune into a dolphin, to obtain the favours of Amphitrite.

*Kalkee*, the Avatar of Vishnu into a horse, reminds us of Neptune becoming a horse to enjoy the company of Ceres.

The amours of Vishnu as the naked *Buddha Avatara*, strongly resemble those of Neptune.

The third Avatar of Vishnu as *Varaha* the Boar, has a resemblance to the transformation of Neptune into a Ram to deceive Theophane.

I have a few more words to add respecting the Ionic remembrance of Ham in Egypt and India. The colossal statues of Memnon or Ammon in Egypt, sitting and upright, are remarkably similar to those of Buddha or Jaina, in whose names of

God A U M *a*
Got A U M *a*
G A U M *uta*
Maha A M U N *ee* (of Tibet) *i. e.*

The great Amun or Ammon, or Ham, the expression of both Hindus and Egyptians is maintained. The common Tamul name of God, *Saumy*, contains the holy name Aum.

The studious manner in which the Egyptians and Hindus have preserved the names of the progenitors of their race, in the names of kings

and men as well as of gods, is worthy of observation. The resemblance subsisting between the names of the ancient Egyptians and the Hindus is another striking proof of an identity which some still persist in doubting. I annex a list in illustration.

| *Names of the Egyptian Kings from Syncellus, Manetho, the old Egyptian Chronicle, Eusebius, &c.* | *Hindoo Names.* | *Ancient Names preserved.* |
|---|---|---|
| Rhamessameno, | Ramasamee, | Rama. |
| Ramases, | Rama, | Rama. |
| Amenuph, | Munepah, | Phut. |
| Ammonophis, | Mahaammonee, | Ham or Ammon. |
| Chepren, | Curpen, | |
| Cetna, | Cistna, | Cush. |
| Chryses, | Chrysna, | |
| Chenchres, | Chenchee, | |
| Cheneres, | Cheneah, | Canaan. |
| Menes, | Meneapen, | Menes or Misraim. |
| Maris, | Maree, | |
| Venephes, | Venepen, | |
| Sebercheres, | Seva, | Shebah Sabtah. |
| Pheron, | Verapen, | |
| Thampthis, | Tamra, | |
| Apachnas, | Apasamee, | |
| Anoyphis, | Anasamee, | |
| Amenophis, | Menu or Menus, | Nu or Noah; or perhaps Menes. |

*Siris*, *sris*, or *ses* is a common termination of Egyptian names; for example *Osinosiris*, *Osiris*, *Sisires*, *Sephres*, and it probably was used in a similar manner to the Hindu word *Saumy*, which concludes so many names. In Hindu literature *Sri* occurs as a title prefixed to the names of gods and kings, signifying, I believe, High, Bountiful, Mighty, Sacred, Holy, Great, &c. as well as salutation. According to Cassiodorus the inscriptions on the obelisks in Egypt were either in the Chaldaic character, or one closely resembling it. If not Chaldaic or Sanscrit, it was probably a sister character. The Sanscrit alphabet deprived of its ornaments, becomes the square character of Chaldea.

The name of Shem, Ham, and Japheth, are preserved with remarkable fidelity in the ancient books of the Hindus, originally brought from Egypt.

The Puranas contain much historical matter confirmative of the books of Moses; indeed we find some reference to the leading events therein recorded, such as the Creation of the World, the Deluge, the Confusion of Tongues, &c., in all ancient histories. In the Phœnician, Chaldean, Egyptian, and Greek accounts, these events are either described, or broadly alluded to.

## Chapter 12th.

The great antiquity of the Thautawars and their claims to be considered the aborigines of the plains as well as of the hills, are further established in the fact, that a great number of the words in their language are etymons of the Tamul. To account for this I can only conceive, that the first Hindus adopted a large proportion of words from the aborigines, whence their language became a compound of what they brought with them as well as of the words of the Thautawars, &c.; for it is natural to suppose the Hindu invaders had some intercourse with the people they subjugated, a portion of whom acquiesced in the rule of the foreigners. Thus formed, the Tamul language might be compared with the tongue of our own country, which is a compound of the language of her ancient Saxon people and the Norman French of the conqueror.

The harsh words of the Indian aborigines were however softened by the more elegant and cultivated Hindus, into the liquid expressions now prevailing in their language.

If the derivation of the Tamul words from the Thautawar be not admitted, how are we to account for the fact of so many words being common to both tongues? to me it seems preposterous to suppose that a people of Scythian extraction settled in India before the Hindu eruption (for it has been seen that I have dismissed the idea of this being of subsequent date;) differing in every respect from the Hindus by whom they were conquered, and not even reverencing their priests; should have adopted the language of their oppressors. The experiment of forcing a language upon a people has generally failed; numerous examples of which are afforded in the pages of history.

Mr. Stevenson says there is a resemblance between the mountain tribe of Raj-Mahel (in the North of India where the Tamul is comparatively unknown) and the Khonds of Orissa, and the languages of both, as well as that of the Thautawars and other descendants of the

aborigines, have numerous words found in the Tamul and other tongues of the low country. Hamilton writes—" in this district (Raj-Mahel) there is a great extent of waste and mountainous territory, inhabited by a wild race of people extremely different from those of the plains, and apparently of an aboriginal stock." We are thus furnished with an additional proof that the various races of the mountaineers in India are branches from one aboriginal stock of the plains, from whom the first Hindu borrowed much of their language. That the Khonds and Thautawars are not of Hindu extraction is clear, in the fact of their sacrificing calves and buffaloes; such rites and the customs of infanticide being vestiges of Druidism, " though" says Mr. Stevenson " a few ideas may have been borrowed from the Hindus."

Figures of elephants, peacocks, fishes, and so forth are kept by the Khonds in their houses: these images strongly resemble what we find in the cairns on the Neilgherries.

I subjoin a few Thautawar and Tamul words in illustration.

| *Thautawar Etymons.* | *Tamul Derivatives.* | *English.* |
|---|---|---|
| Modgh, | Moggul. | Clouds. |
| Meer, | Mire, | Hair. |
| Kuk, (girl) | Ukka, | Sister. |
| Kovil, | Veril, | Finger. |
| Voh, | Va, | Imperative Come. |
| Put, | Paity, | Fool. |
| Elp, | Elemboo, | Bones. |
| Kin, | Chinna, | Small. |

In a former chapter, speaking of the Thautawar language, I suggested a comparison of it with the Celtic and Gothic tongues, for the following reasons.

In the remotest periods of the historical era a tribe of Scythians called Getæ, the same probably as the Massagetæ I have previously alluded to, inhabited a part of Central Asia. Some of their descendants under the same name located themselves in the regions overlooking the plains of India. In the same direction lay another Scythian tribe, who were Celts and from whom sprung the Parthians. I am induced to think that the first inhabitants of India were a mixed people from those races, and they entered it on the North-west. Epiphanius writes that the Thracians exercised the rites of Scythicism, and Strabo identifies the Thracians with a tribe of Getæ. Some of

the modern historical writers upon the successors of the Græco-Bactrian monarchs of Central Asia have bestowed upon the descendants of the later Getæ the appellation of Indo-Scythians. At a period subsequent to the conquests of Alexander the Great, a tribe of Getæ bearing the name of Gotœ or Goths migrated to Europe, and were the ancestors of one of the great German families. These Goths carried with them a language replete with ancient Persian words, which if not the Pahlevi, was at any rate a sister tongue; whence we find so many words of Persian origin in the German language. The god of these Goths at that time was Woden, whose resemblance to Buddha is so great as to have induced many antiquaries to identify them. The learned Mr. Schmid wrote a paper in the Madras Journal, contributing to prove that some of the ancestors of the Germans, the same as the Scandinavian Goths, were Buddhists. The celebrated modern Hungarian traveller, Khosma-de-Koros, was so persuaded that the ancestors of his countrymen (Slavonic Scythians) were Buddhists, that he travelled into Central Asia on purpose to confirm his opinions. The discoveries of Lieutenant Pigou in the caves of Bahrabad in Affghanistan, indicate that Buddhism prevailed so far Westward in Asia as the country of the Indo-Scythians, and we know how extensively it has been diffused to the North and East of the Himalayah.

The Wednesday or Wodensday of the Goths, corresponds with the Puddovam or day of Buddn of the Thautawars.

The Thautawar week consists of eight days, which was also the case amongst the ancestors of the Germans.

The name of the Thautawar temple near Picarra is called Godimana, which may be read God-i-mund, or Got-i-mund, *i. e.* the place of God or Got (Gothic); mund being the Thautawar name of a village or place. Godimana or Gotimana, a name of Buddha, was probably carried by the Goths into Europe, and from it they derived the name of the deity—Got or God.

To any one entertaining the belief that the advent of the Thautawars was subsequent to that of the Hindus, all this would present a strong temptation for not only conceiving that the ancestors of the Thautawars were connected with the Getæ or Goths, but also that the tinge of Buddhism was acquired by them before they migrated to India. But as I have relinquished this theory, and am now more

than ever satisfied that the ancestors of the Thautawars were the Celto-Scythian aborigines of the plains, to persist in it would involve an unpardonable anachronism, as it would be tantamount to asserting that Buddhism prevailed in Central Asia before the Hindus invaded India. I therefore adhere to the opinion I formed, relative to the early Thautawars having engrafted upon their Scythic ceremonies some of the rites of the Buddhists or Jains who were once on these Hills; and I no longer insist upon my statement that in the Buddha or Godama of the invaders "*the Thautawars would discover*" the Woden of the Scythians; nevertheless I shall retain my comparisons of the customs of the Thautawars with the Scythians of the "middle ages" of Asia, it being reasonable to suppose that they very little differed from those of the earliest Scythians.

That the idea of the Thautawars having borrowed certain ceremonies from the cotemporary Buddhists may not seem extravagant, I cite a passage from Masson, from which it will appear that the disciples of the Mithraic religion, a form of Scythicism, were not indisposed to blend Buddhism with their more ancient doctrines.

"It may be observed that the later antiquities in Affghanistan and the Punjaub, or in the countries along the course of the Indus, are apparently mixed Mithraic and Buddhist; nor is it improbable that the two systems, if they were really generically distinct ones, should have been blended in the limits to which both extended, and were both met."

The extent to which the Getæ spread, viz. from the confines of India to those of Europe; the fact that in the earliest times they professed Scythicism; the resemblance between the Thautawars and the ancient Goths in some respects; and the certainty that the aborigines of India were a Scythian race—Celto-Scythic: still render a comparison between the Thautawar language and that of the Goths as well as of the Celts, a *desideratum*, which I shall endeavour to accomplish. Meanwhile I collate some

| *Thautawar Words* | *with* | *Words of Western Languages.* |
|---|---|---|
| Tiggal, (moon) | | Gallach, (Celtic.) |
| Vejun or Vejusn, (wife) | | Venus from ben, and jus, (Celtic for woman.) |
| Hurs, | | House. |
| Moh, (man) | | Mahen, (German.) |

| *Thautawar Words* with | *Words of Western Languages.* |
| --- | --- |
| Err, (buffaloe) | Edra, (milking time in Celtic.) |
| Trooda, (eldest brother) | Brooder, (Gothic.) |
| Phin, (chatty or pot) | Pan (English.) |
| Got or God, { a mund, (the place of God,) } | Got or God. |
| On, (1) | One. |
| Adjou, | You. |
| Ther, (God) | Thor, (Gothic.) |
| Ait, (eight) | Eight. |
| Unnoo, | Hundred. |
| Aitnor, (a week of 8 days,) | The Gothic week consists of eight days. |
| Buddovum, (Wednesday) | Wodensday. |
| Tor—l (mountain) | Tor. |

I have dismissed the idea of the ancestors of the Thautawars being unacquainted with the Buddha of Central Asia, on the ground that Hindooism (properly so called) is more ancient than Buddhism. Future discoveries may however prove that one is as old as the other. One of the analogues of Buddha is Toth of the Egyptians, the Mercury of the Greeks, but who really was Athothes the son of Menes by whom the Egyptian monarchy was founded 2188 years before Christ. And it derives great support from the statues of Buddha, which are precisely those of Memnon in Egypt, having the African features and woolly hair of some of the ancient Egyptians. Moreover the name of Buddha in Siam is Pout, the same, I have no doubt, with Phut of Scripture, the brother of Menes or Misraim of Egypt, the son of Ham. If we correct the old Egyptian Chronicle by the Book of Moses, and substitute the word *brother* for *son*, we arrive at the conclusion that,

Buddha or Phout is Phut, who is Toth, who is Athothes, who reigned in Egypt 2000 years before Christ.

Sir William Jones conceives Buddha lived 1027 years before Christ; Abul Fazl 1366; while other accounts speak of a second Buddha who appeared in the sixth century before Christ, and was probably the individual venerated by the Goths as Woden.

That the Buddhists' conceptions of the names of their forefathers are as accurate as that of the Hindus will be obvious, in the following

table of the names of their god, wherein they have preserved the memory of their progenitors.

| *Names of the Buddhist and Jain God.* | *Countries.* | *Ancient names of the family of Ham preserved.* |
|---|---|---|
| Mahaammonnee, | Tibet, | Ham. |
| Pout, | Siam, | Phut. |
| Saka, | Chinese, | Cush. |
| Chaka, | Tonquin, | Cush. |
| Godama, | Ava and India, | Ham. |

In pointing out the features of resemblance subsisting between the Goths and Buddhists, I omitted to mention that in the niches, long pointed arches, and general style of the Buddhist and Jain architecture, might be traced the origin of the Gothic architecture of Europe.

## Chapter 13th.

The surface of the Neilgherries may be separated into three regions, viz. the Alpine or Mountainous; the middle or cultivated; and the precipitous or region of precipices and waterfalls. As the antiquary prosecutes his investigations amidst remains precisely similar to those in England, he is constantly reminded by other objects surrounding him of his own old land. The middle region, is perhaps the most picturesque, embracing as it does views of the other two, and extensive prospects of the low country. From this region, on one side the spurs of the centre mountain rise up loftily, presenting the wild and grand scenery peculiar to Alpine countries. In the opposite direction the broad vallies of the middle region, (occasionally varied in character by the English cottage of some planter with its stack of chimnies,) abruptly terminate in precipices, and narrow terraces supported by clifts of vast altitude. As you cross the fields of golden barley waving in the breeze, you hear the lark singing as blithely overhead as he does above the wheat fields of England, or you see the wren, or the old black bird in his sable suit, winging his way to some neighbouring coppice skirting the fields, and as clearly defined as the hazle woods at home. Reaching the rugged tracts at the margin of the agricultural district, you shortly find yourself in the midst of luxuriant ferns interwoven with the wild eglantine, the black-berry and wild raspberry. Further on a terrace is reached, green with moss and variegated with wild flowers resembling the blue bell, buttercup, violet, daisy and other flowers of your native land. On such

a lawn as this may stand, an ancient Cromlech or Druidical ring, to complete the illusion you have fallen into that you are actually exploring the antiquities of England or Wales. The happy dream is however but momentary; altering your position, it is at once dispelled, and you are restored to the consciousness of being still in India, by the prospect of the plains of Coimbatore or Mysore spreading far and wide below you.

One of the most attractive spots in the region of precipices is Saint Catherine's Fall, about four miles South East of Kotagherry. At this place the bed of a stream which has descended hitherto with but a gentle inclination, grows narrower and is suddenly interrupted by a deep chasm, into which the waters leap from the crest of a precipice. To obtain a full view of the Fall, it is necessary to descend the almost upright bank of the ravine, which is accomplished by the aid of overhanging trees, and roots in the soil. Reaching the foot of the Fall you are amply repaid for the trouble of the descent, in the prospect of a stately column of water, upwards of 200 feet high, descending in front of you, amidst scenery of the most stupendous character. This Fall will not however bear comparison with the lower falls of Papanassum and Courtallum, being less voluminous than either. It more resembles the upper or first Fall of Courtallum, which, as those who have visited that Oasis of the south part of our Presidency, will remember, is lofty and occupies the breadth of a ravine. The interest I took in Saint Catherine's Fall was greatly enhanced by a statement of my guide, subsequently corroborated by the testimony of the neighbouring Burghers. He said that on a ledge or platform in the side of the cliff above us, and overlooking the waterfall, was a stone perforated with a cylindrical hole, and related a marvellous story of an elephant having been chained to the stone by means of the hole, and forced to occupy the rocky platform by its owner, in the days of the Pandaver. Although unable to satisfy myself of the existence of the perforated stone, from the united evidence of the Natives I have no doubt it actually exists; and dismissing the tradition I believe the stone is in reality,

### *A Tolmen*

or "hole of stone," as its name imports literally, and which is another relic of the Druidical religion. The Tolmen of England was either an immense stone balanced on the points of a rock, so as to

admit the body of a child; or it was a rock with a passage bored through. Not long ago, in some parts of Cornwall, children afflicted with weakness in their limbs were passed through the holes of a Tolmen, and it was thought great benefits were produced thereby. In the Scilly Islands there are two Tolmens. In the tenement of Meu, in the parish of Constantine, Cornwall, is perhaps the most remarkable one we can boast of. It seems to me by no means unlikely that the aperture of the Tolmen was also employed as an oracle by the Druids, who acted in the same manner as the *Pythia* seated on a *tripus* at the mouth of the cavern of Delphi on mount Parnassus, where she was wont to deliver the answers of that oracle sacred to Apollo, who was also the god of the Druids. The oracle of Trophonius at Lebadea, a city of Bæotia, also consisted of a hole under ground from which the responses were delivered.

In the neighbourhood of the Fall, close to the ruins of some Thautawar villages, is a group of three Cromlechs, and a vast mound or cairn of stones. Three miles North East of this spot I discovered two other Cromlechs. The very sequestered position of the latter reminded me of the name bestowed, in the Northern countries of our quarter of the globe, upon the Cromlechs, where they are called " Blod," that is Bloodstones, in allusion to the sacrifices of human beings once performed upon them; and I could not refrain from associating the existence of these altars on the Neilgherries, with the former sacrifices of children by the Thautawars.

On the side of a hill marked by a high tree on the summit, on the right hand side of the road just before entering Kotagherry from Ootacamund, there is a curious seat formed from a mass of rock by the hand of nature: I have called it " the Druid's chair," its shape being that exactly, having a seat back and two arms. It nearly faces a house known as the wilderness in Kotagherry, from which it is separated by a deep valley. The Druid's chair commands the best prospect of Kotagherry I have yet seen, and it often reminded me of the accounts I had read of the Warden's chair, juror's seats, and table hewn out of the rough moor stone, at Croken Tor at Dartmoor.

There is not a relic of Druidism existing in England the type of which I have not found on these hills. In the rocky channel of the river I have just spoken of,

## *Rock Basins*

have been excavated. Dr. Borlase considers the rock basins of Cornwall and Devonshire the work of the Druids, and used by them for the purpose of lustration. Geologists however consider them as the result of the action of eddies of waters in which pebbles are suspended; in this latter view I cannot concur, because I have frequently observed Rock basins in places over which no stream has ever passed, and within the last few days I have seen one of these excavations on the surface of a rock, in a ravine far above the scope of the water at its highest rise.

The last relic of Druidism existing on the Neilgherries which I shall have perhaps to describe, is a Tor near Bellike, called by the Natives *Pipacul* or barrel-stone, from its resemblance. As usual they have attached some wonderful story to this uncommon object, asserting it marks the spot where a giant or Raksi buried his treasure. This stone is about ten feet high and four feet in diameter at its thickest part, from which it tapers barrel shape to its ends, which are planes. It rests upon and projects over the point of another rock. A diversity of opinion exists regarding the origin of Tors and Logan stones, Geologists declaring they are due to the decomposition of the rock, while antiquaries maintain they were wrought by the ancient Britons for the uses of priestcraft. I think an opinion embracing portions of both would be the just one, and I am disposed to consider the Logan stones in most instances the result of natural exfoliation in the stones, and that the Druids—aware of the effects produced in the minds of the vulgar by any natural phenomena or object of unusual occurrence—rendered the Tors and Logan stones subservient to the purposes of their superstition.

## Chapter 14th.

Seeking for fresh evidence of a Buddhist or Jain people having formerly inhabited the Neilgherries I have collected the following.

1. The Burghers relate a tradition to the following effect. Many centuries ago a race of people called Mauryas flourished here who were the creators of all animals; and were subsequently destroyed by a shower of fire and mud from heaven. The interpretation of the tradition I make thus. Maurya was the family name of the celebrat-

ed dynasty of Indian kings whose dominion extended nearly over the whole Peninsula. Chandragupta or Sandracottus who confronted Alexander the Great was the founder of this dynasty. He was succeeded by Varisara, and he by Asoka of the same line whose capital was Palibothra. He was the great Buddhist king of India whose rock edicts at Girnar and Cuttack have created so much interest amongst our Indian antiquaries. These edicts contain a prohibition against the destruction of animal life, and publish ordinances for the construction of hospitals or asylums in which men and every kind of living creature were to be provided for. In this singular law I trace the origin of that part of the Burgher tradition relating to the Mauryas having created all kinds of animals. With respect to the destruction of the Mauryas by fire and mud it is clearly the same as the tradition preserved amongst the Mackenzie Manuscripts (vide Rev. William Taylor's Report: A:—Tamil, Palm-leaf M. S. S. No. 165, Countermark 64, marked *Chola purva Patayam.* Madras Journal, April, 1838). This account states that at the commencement of the Salivahanam era, (1st century A. D.) the great Samana or Jain king destroyed the sacred edifices of the Hindus and oppressed all who would not become converts to his religion. At length Siva moved by the complaints of his people sent a shower of fire and mud upon the Jainas. Whether the tradition about the Mauryas on the Neilgherries relates particularly to the kings of that race, or whether the expression Maurya is now used by the Hindus to designate any Buddhist or Jain people, I am unable to determine. If the latter be the case it furnishes fresh proof of my conjecture respecting Adi-Raer the Pandyan king being a Jaina and the first conqueror of the Thautawars. On the other hand is the statement of a Burgher that the Mauryas were here 2000 years ago, which is about the time that Asoka the Buddhist king of India flourished.

Referring to the Puranic lists of kings I find that the Maurya race terminated with Vrihadratha who was succeeded by the Sunga kings the second of whom is called Agnimitra. Agnimitra seems to be compounded of two words signifying fire and mud, and in this name of one of the foreign successors and perhaps usurpers of the Maurya dynasty we may trace the origin of the foregoing fable respecting the Buddhists or Jains having been visited with a shower of fire and mud.

2. I have recently found some inscriptions on a rock, one of which is in a character resembling as nearly as possible the inscriptions at Junagarah which are but one remove from the Buddhist alphabet at Girnar. It also resembles the Buddhist inscriptions in the caves of Western India. The rocks on which the inscriptions occur on the Neilgherries are at Bellike. The Rev. Mr. Weigle has also taken a copy of these inscriptions. I shall presently make further mention of them.

3. A gentleman long resident on the Hills has informed me that formerly when exploring the jungles of the Neilgherries for game, he often used to find upright stones, some bearing mixed inscriptions of Jain and Canarese. He states also he believes these upright stones in many cases were the boundary marks of villages when the Hills were much more peopled than at present; and adds the remains of old wells have been found, and an iron *pukotta* bucket similar to those used at this day on the plains.

4. At the foot of this chapter I shall present a list of some of the Buddhist or Jain images found by me in the cairns, and point out how strongly they resemble those occurring in the Buddhist caves. The contents of the caves and topes of the Buddhists in Affghanistan consist of vases, crystal beads, &c. which it will be recollected I have described as being some of the things found in the Neilgherry cairns.

5. The images in pottery of warriors on horseback and on foot deposited by the Lingayets at their Saumy houses on the Hills, in obedience to a vow made during sickness; have been fashioned in adherence to the costume and arms of the former great rulers who lived here. The busts and heads of these images strongly resemble the heads on the coins of the Saurashtra dynasty, of whom king Rudra was in part a Buddhist. In both cases the heads are surmounted by an iron morion or scull-cap with a broad rim, the neck ornaments too are identical; indeed the resemblance extends to the cast of features. It is difficult to account for this fact, unless we suppose that amongst the natives are preserved drawings of the costumes of the former inhabitants, or that the potter from generation to generation has copied the clay figures deposited at the Saumy houses, by which process the same character has been preserved from immemorial times.

In directing the attention of the curious visitor to the antiquities in the neighbourhood of Kotagherry, I must not overlook the caves of

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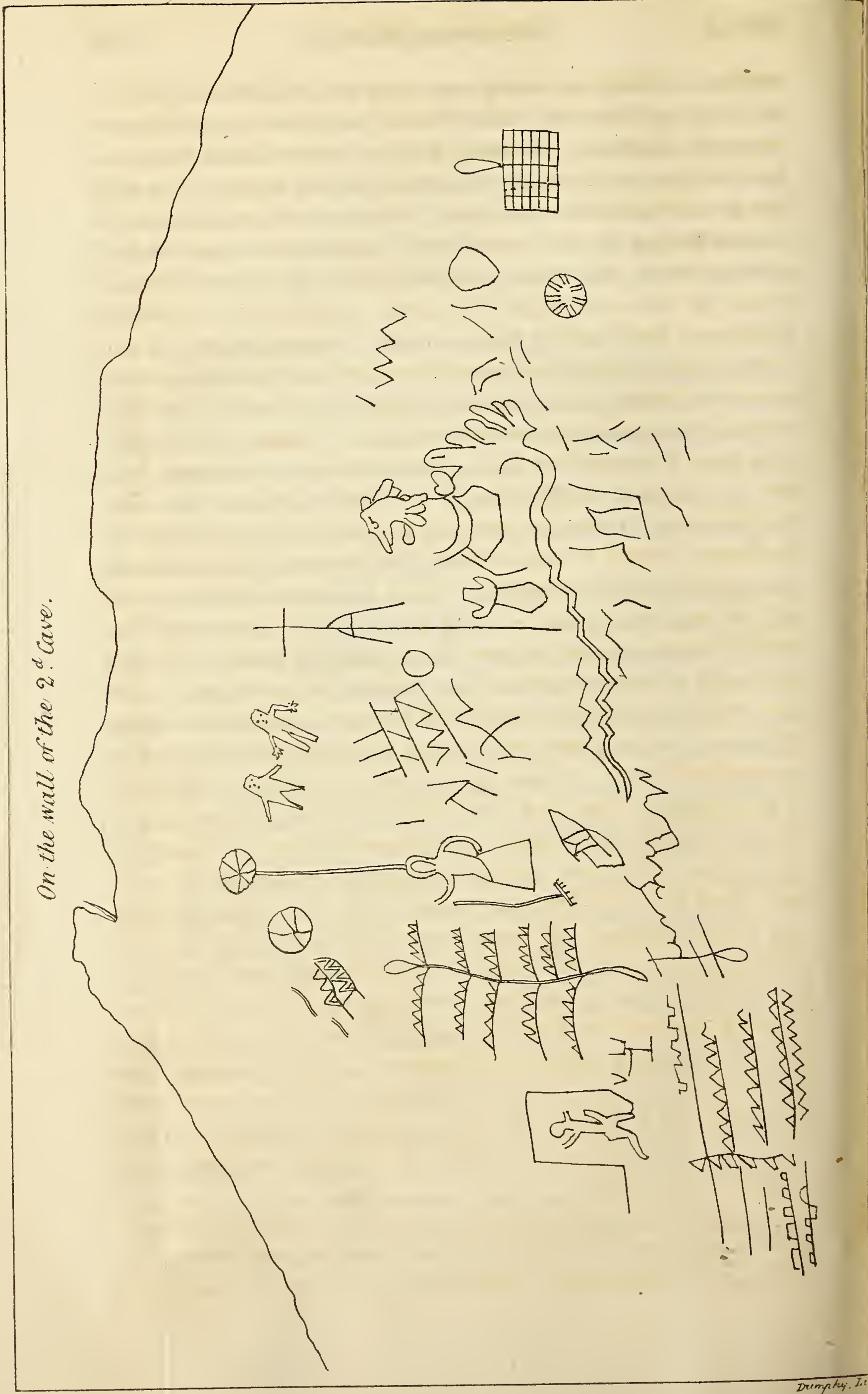

On the wall of the 2d. Cave.

H. Congreve Dumphy. L.

Bellike. Although possessing none of the features of interest belonging to the cave temples in the West of India, they are nevertheless worthy of observation. Formed by rocks projecting from the mountain side, the two caves are the work of nature, though the hand of man has increased their dimensions. The first is known as the cave of Mahmurpullum or the "mango tree," deriving this name from a grove of large wild mango trees adjoining. It is about 30 paces broad, 12 deep and 20 feet high at the entrance, the roof sloping downwards inside until it joins the floor. Several smaller caverns branch from the outer cave, most of which are now filled up by loose stones and trunks of trees, the performance, I conjecture, of the Corumbas who occasionally use this as a place of sacrifice and poojah. In a recess I observed the lair of a bear, whom as I approached the cave I disturbed while feeding a few yards from it. On other thoughts intent I was not prepared to send him to sleep with his forefathers, though I have no doubt this intimation will commit his existence to the tender mercies of some Neilgherry hunter; indeed my rifle supplied me with so many bear skins in Goomsoor that my predilection for this kind of sport has considerably abated. The roof and *façade* of the cave present the remains of old paintings of armed men, men on horseback, animals and demons, so rudely executed as to render it as likely they are the wcrk of the Corumbas as of a more accomplished people. Some suppose this and the other cave presently to be described to have been the hiding places of a Polygar chief of the Fort of Adi-Raer Cottay when pursued by some of Hyder Ally's troops. This same chief is erroneously thought by them to have been the Adi-Raer who founded the Fort. The Monegar and other inhabitants of Conagherry assured me, Adi-Raer the founder of the Fort lived many generations ago, they could not say exactly how many, but knew it was upwards of fifteen; moreover the early Burghers and Lingayets came to these hills at the invitation of a chief occupying the Fort 300 years ago. All the natives in the neighbourhood declare their conviction that Adi-Raer was a great Rajah and not a Polygar chieftain. I think it probable the caves may have been used as cave temples by the early Buddhist or Jain inhabitants of the hills.

To reach the second cave it is necessary to proceed in the first instance to Arrawaddy two miles below Conagherry, and procure the services of Corumba guides, the route being so intricate and embar-

rassed with high grass and jungle as to render the attendance of some one thoroughly acquainted with it indispensable. My pioneers were compelled occasionally to cut a way through the obstacles that grew around us, and which had in many places wholly obliterated the path. From Arrawaddy the journey must be performed on foot as you have to descend the declivity of a deep ravine, cross its channel by stepping from rock to rock, and then ascend the farther bank of it in which the cave is situated. On my way up I passed an old circular wall that had once formed the outlines of a temple, perhaps a Betta or open temple of the Jains, or a Druidical enclosure. The Corumbas knew nothing of its origin. On reaching the cave I proceeded to measure, and found its depth thirteen yards, its breadth six, and the height of its entrance forty feet, the roof sloping downwards till it meets the inner wall five feet high. The rock in which this cave is situated is perforated with several passages intersecting each other and connecting the interior of the cave with the flat surface above it.

I explored these passages but found nothing except an old iron ring. The sides of the large cave were marked with outline intaglio figures, and what were perhaps once in inscriptions now so defaced as almost to defy an attempt to copy them. I however contrived to transfer the more legible to paper. On the left side of the cave are the following intaglio cuttings in the rudest style.

A human figure having the head of a bird with its waist encircled by the fold of a snake, seemingly expanding and raising its seven heads behind the figure. In front of this human figure is a symbol having some resemblance to one of the Buddhist symbols mentioned by Colonel Sykes. The seven hooded snake is frequently seen accompanying images and drawings of Buddha. To the proper left of the figure is, what I take to be, another Buddhist or Jain symbol of a gridiron form with a handle above it. To the right of the large figure and snake, is the rude effigy of a human being from whose head rises a long shaft surmounted by a chuckrum or a lotus. To the left of this emblem are two forms like demons. There is a Buddhist symbol not unlike these. The same figure which seems to be balancing the chuckrum has a broom in its hand, which it will be recollected is one of the symbols of office of the Jaina priests who use it to sweep insects out of their way for fear of treading upon them. In front of the figure of the Jaina priest is a tree. Below this a

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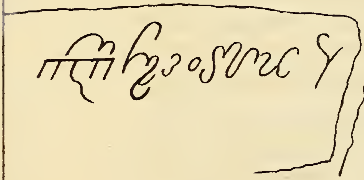
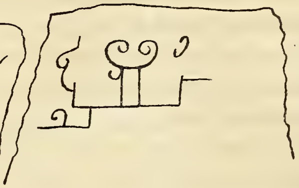
NATURAL HISTORY

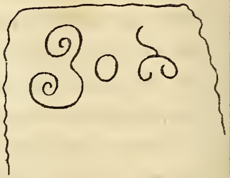
*Inscription on a rock at Bellike.*



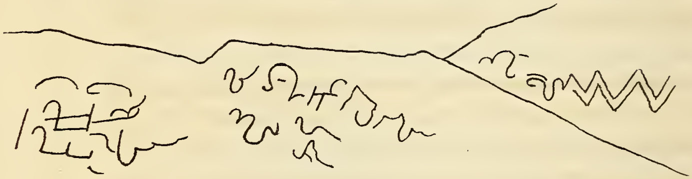
*On the surface of the same rock.*



*On another rock*



*Marks or characters on left side of entrance of large Cave.*



*Right side of entrance of the same Cave.*

*At the foot of the figures on the large Cave.*

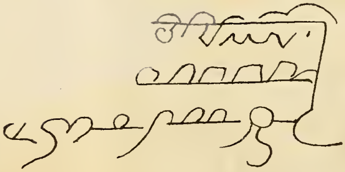


figure kneeling and apparently intended to be placed in a square niche. There are numerous cuttings of chuckrums and other devices about this part of the cave which my sketches can alone convey an idea of. At the bottom of the left hand side wall of the cave are some characters not unlike the old Pali. Near the floor on the right side of the entrance are some other characters. Near the floor on the left side of the entrance are more characters. I copied all these as well as I could decypher them.

Returning from the caves I copied the rock inscriptions in the Bellike valley. There are three. One is in old Canarese and means Lingum. This is on a rock on the south boundary of a tract cultivated by the Burghers and where they say in former days stood a large place, bazaar and gardens.

The second inscription is in a character resembling the old Malialum.

The third inscription resembles the old Sanscrit of the 3rd century before Christ, and the Junagarah inscriptions I have already alluded to. It consists of but one line.

Mr. Weigle suggests that the proper reading of the name of Achenny may be Ujayini the same as Oojain. I am well disposed to agree with him because it would greatly confirm my conjecture that the Buddhist or Jain conquerors of the Hills won their first battle at the spot, nothing being more likely than that they would bestow upon it the name of their capital Oojain or Ujayina, also one of their original seats.

The Editor of the Madras Journal in his Review of the Mahawanso states his belief that Buddhism spread to Talcad the ancient capital of the Conga country or modern Coimbatore, and adds, the Jaina faith was once seated on the throne of Mysore, and materials exist to show Buddhism came over from Ceylon into the Pandiya and Chola countries, or the districts surrounding Tanjore, Trichinopoly and Madura.

List of Figures, &c. in pottery from the cairns on the Neilgherries, of Buddhist or Jain fashion.

1. Figures of lions, tigers, deer, peacocks, which are of common occurrence in Buddhist paintings and sculpture.

2. Figures of coiled snakes.

3. Figures of the cobracapello with its hood expanded.

4. Animals enveloped in folds of snakes.

5. Figures of elephants.

6. Figures of human beings riding on elephants.

7. Figures of human beings enfolded by snakes, and in the clutches of tigers.

8. Figures of armed horsemen.

9. Two figures bestriding one horse.

10. Figure of Godama in a sitting posture, leaves of the Ruttimully plant covering his waist, arms and thighs.

11. Figure of Godama having the placid expression of the Egyptian Memnon.

12. Human figures with hair brought to a point behind the head.

13. Figures wearing a conical cap.

14. Chuttries forming handles to urns.

15. Urns of Buddhist or Jain fashion.

16. Double-headed snakes forming handles to urns.

17. Human figures whose heads are surmounted by tiaras like the sculptures in the Western caves.

18. Human beings playing on small drums, horns, &c.

19. Animals with bells round their necks.

## Chapter 15th.

A person standing on the ridge behind the traveller's bungalow at Coonoor might discern with a telescope the battlements of an ancient fortress crowning the summit of the precipitous mass of rock facing Coonoor in a south direction, and separated from it by the deep ravine along the left bank of which the high road descends to Metapollium. A melancholy interest attaches to this fortress rumour assigning it as one of the places of confinement of Tippoo's English prisoners, some of whom are supposed to have been destroyed by being flung over the precipices which guard the Fort. Amongst the Burghers this place is called the Droog Hill, it is also known as Syndabad and Goganachiki Cottay; but the people of the low country call it Pukasooren mullay; the inhabitants of Metapollium, Nellathoray, and other places in the plains at its foot, regard it as the scene of one of the Hindu legends. Once upon a time, say they, the Fort at the top of the Hill was inhabited by its founder a giant or raksi called Pukasooren, who was accustomed to levy a tribute from the people of the country lying beneath him, consisting of a cart load of provi-

sions daily. After he had devoured the impost, he swallowed the driver, so runs the story, and then with a kick sent the cart back again to bring him a fresh supply the next day. Beeman one of the five Pandoos (the king Arthur of Hindoo romance) travelling in this part of the country came to Moonoor munglum formerly a large city, the ruins of which the natives assert may still be seen on the bank of the river opposite to Metapollium. Struck with the desolate aspect of every thing around him and the sad looks of the inhabitants he inquired into the cause, and resolved to convey himself to the giant the bandy load of provisions, but on the way growing hungry he was fain to appropriate them to his own use. Then substituting mud for the provisions he drove the cart to the Fort. Pukasooren directly he saw what had been brought to him fell upon Beeman, who after a hard contest slew the giant, but not before the latter had pronounced a curse upon the whole face of the country over which the shadow of his mountain fell during the day, to the effect that it should be always afflicted with a deadly fever, which, say the natives, has happened ever since.

On hearing this story related, it occurred to me that the raksi of the legend was in reality some Buddhist or Jain chief whom the Hindus had identified with an evil personage out of one of their books, to render his memory more infamous, and in conformity with their custom of calling the ancient Buddhists raksies or giants, and demons, Ravannah the Buddhist leader of the expedition from Ceylon to India being considered the king of them. I therefore resolved to pay a visit to the Fort, in the hope I might discover something to confirm my conjecture. Starting in the morning I crossed the deep ravine, and two others tributary to it, at a point half way between Coonoor and Cartary, reaching Hoolicul about eight o'clock. This village derives its name from the circumstance of a chief having in former days slain a tiger here, and set up a sculptured stone to commemorate his exploit. The present inhabitants were unable to show me this relic of antiquity. A remarkable custom prevails amongst the Burgher inhabitants of this, and probably of all parts of the Hills, " it being customary for one who is in want of labourers to promise his daughter in marriage to the son, or other relative of a neighbour, not in circumstances so flourishing as himself; and these engagements entered into, the intended bridegroom serves

the father of his betrothed, as one of his own family, till the girl comes of age, when the marriage is consummated, and he becomes a partner in the general property of the family of his father-in-law." This custom calls to mind the marriage, and conditions of it, of Jacob with Rachel, thus narrated in Scripture.

Verse 15. "And Laban said unto Jacob, because thou art my brother, shouldest thou therefore serve me for nought? tell me, what shall thy wages be?

18. "And Jacob loved Rachel; and said, I will serve thee seven years for Rachel thy younger daughter.

20. "And Jacob served seven years for Rachel; and they seemed unto him but a few days, for the love he had to her."—*Genesis* XXXI. *Chapter.*

From Hoolicul I went Eastward four miles to Kercottah, near which Captain Lucas has erected a hunting lodge, on one of the most charming spots the imagination can conceive. Seated on the very brink of the Coonoor ravine it commands an extensive prospect of Doda betta and other upland scenery of the Neilgherries, Coonoor being immediately in front beyond the ravine and not a mile away; while to the right the eye may range along the chasm taking in views of the ridges which terminate below Kotagherry and descend abruptly upon the plains. At night the fires in different villages of the low country may be distinctly seen, and the furnace of some potter on the very edge of the horizon mistaken for a star. Notwithstanding the assurances of the inhabitants of Kercottah that no antiquities existed in their neighbourhood, I explored it, and found three Cromlech on the hill above Captain Lucas's lodge. From Kercottah the route now led through a forest for about two miles, we then reached the fort without having experienced any of the obstacles in shape of precipices or ravines I had been led to expect; indeed this side of the position is comparatively so weak that the Mussalmen governors of the Fort in Tippoo's time strengthened its defences by embrazing and loopholing the wall to which they also added a banquette. Entering the Fort by a gap in the wall I found the interior entirely overgrown with jungle, though not so much as to hide the ruins of many old walls, and the remains of a hut, pointed out as the place where a Mahomedan Fakeer stayed for some days four years ago. I traced the contour of the fortress, consisting of a wall five feet thick for the most part, though of various heights, and constructed of

stones cemented with mud. It ran close along the margin of the precipices which bound three sides of the mountain, being strengthened by projections where a ridge, or place for the foot of an assailant, attempting a surprise, occurred. I should say the length of the Fort is between five and six hundred yards, its breadth varying from one to two hundred, though I made no actual measurements. As may be conceived the view from this elevated position is very extensive and remarkably beautiful.

Having found nothing to corroborate my suspicion that the Fort owed its origin to the Buddhists, I returned to Coonoor, marking several cairns for future operations. The next day I rode over to a valley beyond Hoolicul in quest of some *shelliculs* or sculptured stones which I was told would be found there, but on this occasion I was doomed to disappointment, having searched for them in vain, through the day, over hills and dales covered with high grass. I observed, however, on the rocky surface of a hill, some very small Cromlechs about a foot high, associated with slabs fixed upright in fissures of the rock.

I made a wide circuit, as I returned to Coonoor, passing by Cartary and admiring its beautiful waterfall, and struck the high road at Aravancad.

During my stay at Coonoor, I opened the cairns between Kercottah and Hoolicul, and others between Coonoor and Aravancad; being of the earliest period they did not prove prolific. The last I opened made the forty-sixth I have excavated on the Neilgherries, and strange to say without discovering a single coin, or inscription in them. The only coin I have heard of, as having been found in a cairn, was a Roman *Aureus*. In the low country where cairns have been opened Roman coins in a high state of preservation were found, accompanied by short bladed swords, and black glazed porcelain jars, of very classical forms.

About forty-five years ago in the vicinity of Palachy in the Coimbatore district, was dug up a pot of Roman coins consisting of two kinds, namely, Augustus and Tiberius. On the exergue of the former the word Cæsarea indicated the place where they had been struck. It is a matter of history that one of the Pandyan kings sent an embassy to Augustus whom they found at Samos. This might countenance an idea that the urn containing the coins was a part of the valuables with which the Pandyans returned to their native country.

Lieutenant Newbold not long ago read a paper before the Royal Society on a pot of coins subsequently discovered in the same district. These with other Roman coins occasionally discovered may have found their way into Pandaver by Killikerry the Colchos of Ptolemy, being given in exchange for pearls, or imported as previously conjectured. History makes no mention of a Roman station in the south of India, whence such coins might have been issued; it is very remarkable, however, that the historical books of the Brahmins of Tulava in Canara contain an account of an European or Yavana dynasty ruling formerly at Anagundi. By Yavana, I apprehend, is meant the children of Yuvan or Javan the great ancestor of the Greeks, though by slight alteration it might be read *Yu*vana or *Eu*vana, that is the country of Europeans or Europe, *Ana* being an expression indicative of a land found in all quarters of the Globe, thus in Europe Bri*tain* or Brit*annia*, Allem*aigne* or Germ*ania*, Esp*agne* or Hisp*ania*, Lusi*tania*, &c.; in Asia Hindoo*stan*, Ja*pan*, Affghani*stan*, Turki*stan*, &c. in Africa Tett*uan* Hinz*uan*, &c.: in America Yuta*can*, &c.

Huna is another name for Europe occurring in the ancient Brahminical books.

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## IV. *Notice of the Storms experienced at Madras on the 20th October and 25th November,* 1846. *By* J. J. Franklin, Esq.

The gale which was experienced at Madras on the 20th October, 1846, was not of that violent nature, which is the usual characteristic of these visitations in tropical climates; and many persons imagined that it was not of the class of rotatory Storms from the fact that the wind during its continuance did not veer round more than a point or two. This, however, may be easily accounted for by supposing the nucleus of the storm to have been formed to the North of Madras, proceeding thence in an undulating Northerly direction, and passing between Masulipatam and Guntoor, at which places it will be seen, on inspection of the diagram, that it was blowing at one and the same time from opposite points of the compass; and that, as the nucleus approached and passed those stations, the wind shifted in a manner perfectly reconcilable to the assumption of its motion being circular.

Some hours before it commenced at Madras the wind had been blowing briskly from W. S. W. to W. N. W. with an unusual fall

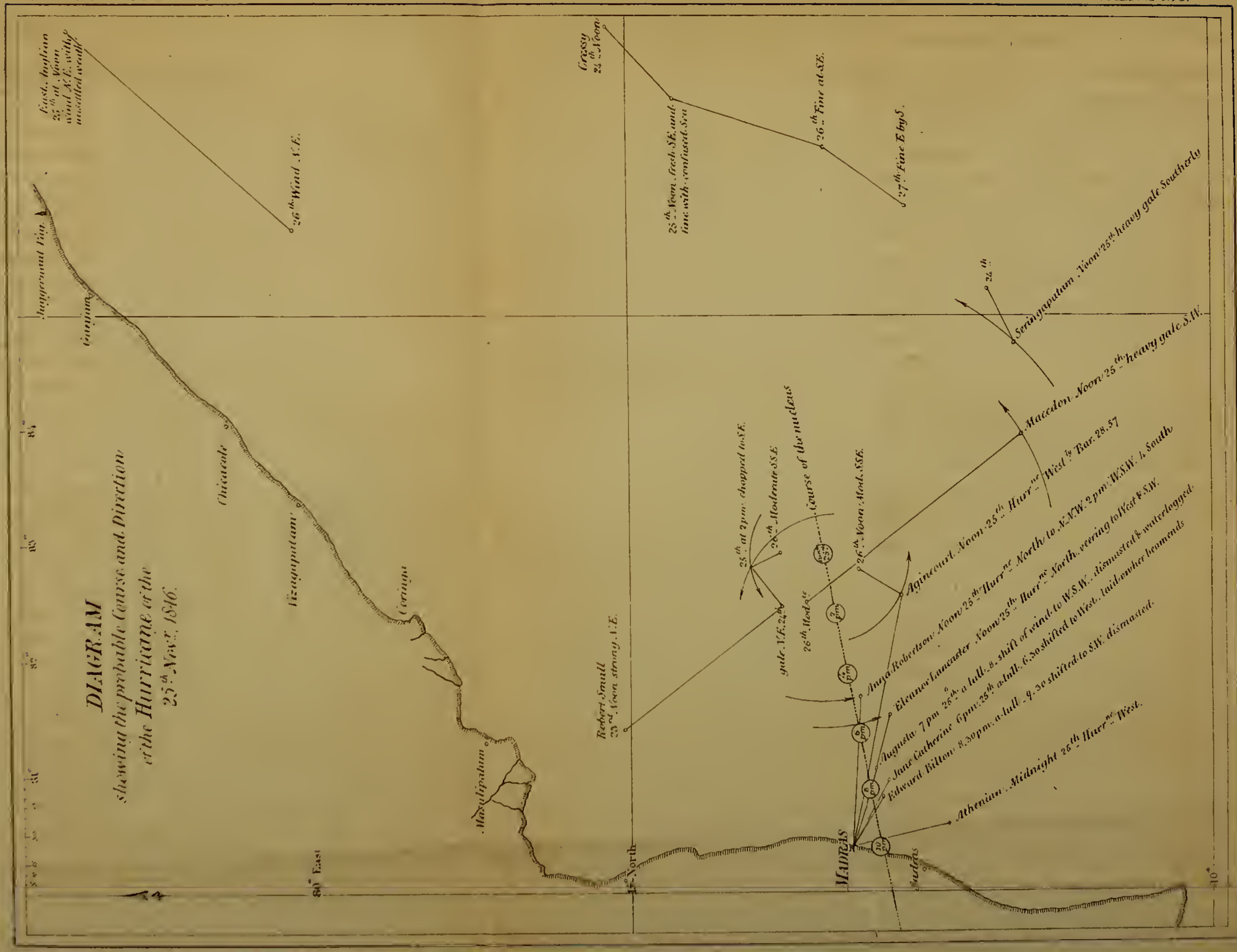
DIAGRAM
showing the probable Course and Direction
of the Hurricane of the
25th Novr. 1846.
Jaggernaut Pag.
Ganjam
Chicacole
Vizagapatam
Coringa
Masulipatam
Madras
Sadras
80° East
15° North
10°
East Anglian 25th at Noon wind N.E. with unsettled weather
26th Wind N.E.
Cressy 24th Noon
25th Noon fresh S.E. and fine with confused Sea
26th Fine at S.E.
27th Fine E by S.
Seringapatam Noon 25th heavy gale Southerly
24th
Macedon Noon 25th heavy gale S.W.
Agincourt Noon 25th Hurr.ne West by Bar. 28.57
Anna Robertson Noon 25th Hurr.ne North to N.N.W. 2pm W.S.W. & South
Eleanor Lancaster Noon 25th Hurr.ne North veering to West & S.W.
Augusta 7pm 26th a lull, 8 shift of wind to W.S.W. dismasted & waterlogged
Jane Catherine 6pm 25th a lull 6.30 shifted to West, laid on her beamends
Edward Bilton 8.30 pm a lull 9.30 shifted to S.W. dismasted
Athenian Midnight 26th Hurr.ne West
Robert Small 23rd Noon strong N.E.
gale N.E. 24th
25th at 2pm chopped to S.E.
26th Moderate S.S.E.
Course of the nucleus
26th Noon Mod. S.S.E.
26th Mod.te

BRITISH MUSEUM
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of rain, and a sky of a leaden colored hue. After noon it veered back to the Westward, and gradually drew to W. S. W.: the sky becoming more obscure, and the Barometer indicating approaching bad weather. It then increased gradually till, about 9 P.M., when it was blowing a fresh gale from W. S.W.: the rain at the same time falling in sheets of water. By midnight it had amounted to a moderate hurricane, at which it remained till about 4 A. M. of the 21st, when the Barometer which had fallen to 29·492, began to rise although slowly. Between 11 and 12 on the night of the 20th, the wind was from S. W. bW, but, the indicating pencil having got involved with that of the rain guage, the register of the direction of the wind was lost for some hours; yet, as at 7 A. M. on the 21st it was found still to be blowing from nearly the same quarter, S. W. bS., and it was generally observed as an extraordinary fact by persons, who took notice of the different phases of this gale, that the wind did not at any time blow from the sea, it may be inferred that it remained tolerably steady during the above time when its greatest force was exerted.

The amount of pressure on the square foot during this time was not more than 17½ lbs., being what would be denominated a heavy gale; but from the damage sustained by the shipping which got a trifling offing, and which it must be observed experienced the wind in the same direction as at Madras, that is, off the land, it is probable that the force was greater at sea than on shore. It is worthy of observation too that the various accounts given by the Commanders of Vessels who were in this gale, although at considerable distances from each other and from the shore, agree in establishing the period between midnight and 4 A. M. of the 21st as the time at which the gale was felt in its greatest strength. This must lead to the conclusion that the body of the hurricane was not passing from East to West, but was formed in such a position as to throw both Madras and the shipping in its S. Eastern Quadrant.

At 4 A. M. of the 21st the wind together with the rain, began to subside and to draw round to the Southward, in which quarter it remained strong and variable till between 7 and 8 A. M. of the 22d when it backed round to the N. W.: the Barometer gradually rising till the 25th when it attained its previous height of 30·00. On board the Ships *Ann Armstrong*, *Edward Bilton*, *Lady McNaughten*, and *Eleanor Lancaster*, between 30 and 40 miles from the land, the Barometer is reported to have ranged between 28 and 29 inches during the height of the gale, giving as a mean of the whole 28·67. This

shows a difference of nearly an inch from the height registered on shore, and may perhaps be attributable to the instability of the vessels, as well as original incoincidence with the standard Barometer. The fact of its rising after 4 A. M. of the 21st seems nevertheless to be allowed, which further confirms the supposition that the gale passed from them and Madras about the same time, which would not have been the case had its proper motion been from East to West.

It now only remains to show that it proceeded in a Northerly direction. On the night of the 20th when it was raging at Madras from S. W., no mention is made of the wind having been more than ordinary at Masulipatam and Guntoor. On the morning of the 21st however it blew at both those stations from East to N. E.—at which time, be it remembered, it was still blowing hard at Madras from S. W. to South. The centre of the hurricane must therefore be considered as about midway between these latitudes. It then appears to have travelled slowly to the Northward, making a bold curve to sea-ward; and by about noon of the 22d, when its influence was no longer felt at Madras, the nucleus must have resumed its course over the land, striking it a little inside false point Devi. At this time Masulipatam had it from the Southward, the *Agincourt* off the Santopilly rocks had it from S. E., and Guntoor from the Northward. Then continuing its course as before, it clearly passed between these two towns, Guntoor at 10 P. M. of the 22d having it at N. W., and Masulipatam at the same time at S. W.; after which it passed away and probably dispersed.

These data appear fully to warrant the assumption that the hurricane was of the rotatory description, although not one in which the violence of the wind was exerted to any great extent. The most remarkable feature in it was the extraordinary fall of rain that took place during its duration. From sun-set of the 20th to sun-rise of the 21st, the Pluviometer showed an amount of 17·5 inches to have fallen, being for a period of about $12\frac{1}{4}$ hours: a fall unprecedented in the meteorological annals of Madras. The whole quantity that fell from sun-rise of the 20th to sun-set of the 21st was 24·33 inches.

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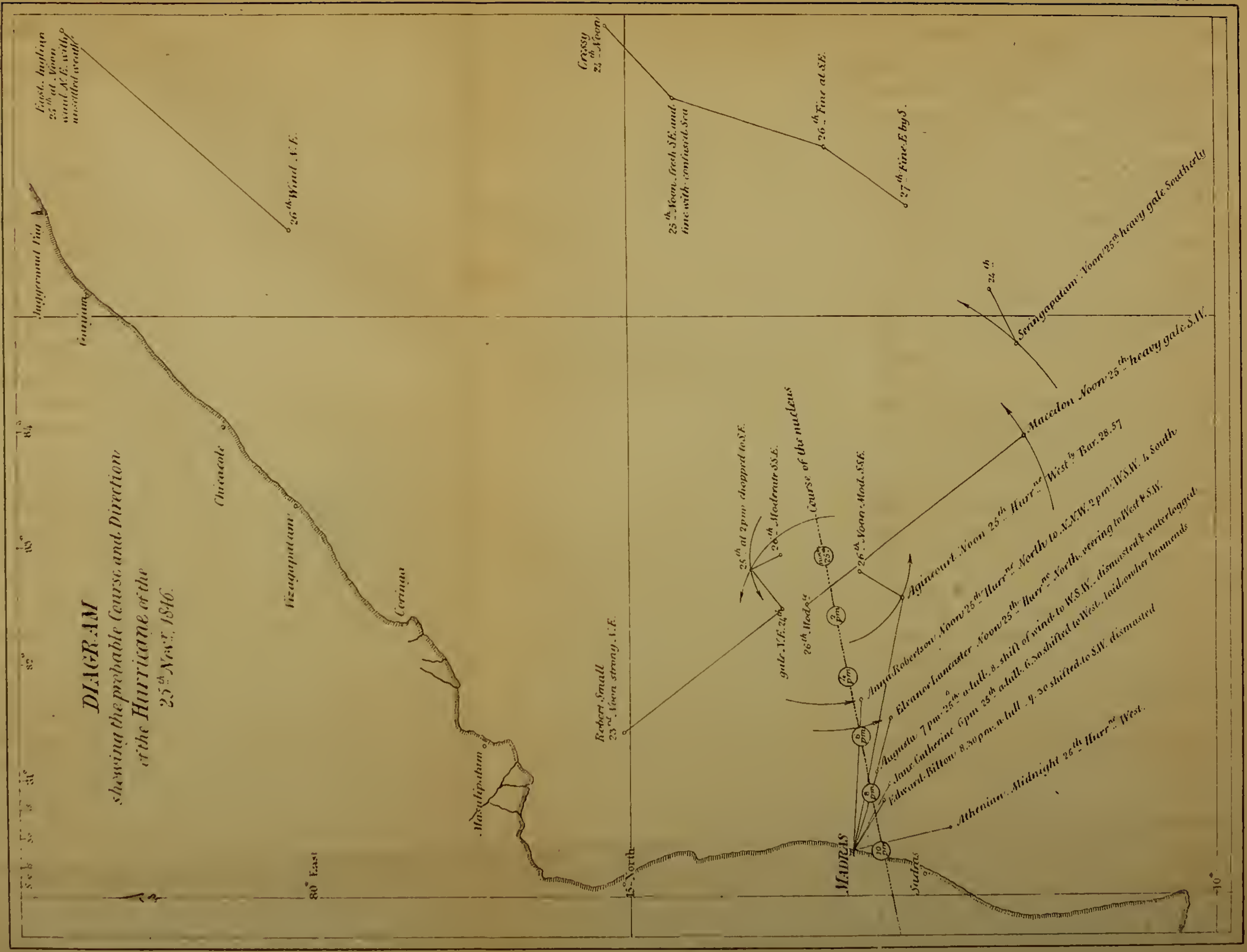
The hurricane of the 25th November was as usual preceded at Madras by a murky atmosphere with the wind blowing in squalls from the N. W. to North with heavy rain. After noon it veered round to N. N. E. and N. E., the wind rapidly increasing and the Barometer falling.

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It appears to have been formed about 300 miles E. by N. of Madras. Had it come further from the Eastward an inspection of the accompanying diagram will show that the *Cressey* must have fallen in with it between the 24th and 25th, whereas at noon on the 24th she was running to the Southward with a main royal set; and on the 25th, although she had a heavy confused sea from the S. W. causing the vessel to pitch much, she had fine weather.

Taking it for granted then that the formation took place about 300 miles E. by N. of Madras, it appears to have pursued a straight course towards the coast, which it struck about midway between Madras and Sadras, soon after which it seems to have abated.

At noon of the 25th I place the nucleus about 160 miles Eastward from Madras, at which time the ships that left the roads on the 24th began to feel the hurricane from the Northward, from which quarter it rapidly veered to West and S. W. as the centre approached and passed to the North of them. The *Agincourt* being further out had it about West at the same time, veering to S. S. W. and ultimately to S. E. by E. as she passed through the South-Eastern quadrant of the vortex.

The *Macedon* and *Seringapatam* were both at this time experiencing a gale between South and S. W., clearly indicating that they must have been sufficiently far from the nucleus not to feel the sudden shifts of wind that always are, and were on this occasion, found to be so dangerous to vessels in its more immediate vicinity. Only the outer part of the South-Eastern quadrant was entered by them, for although the *Macedon* subsequently ran to the N. W., and crossed the track of the hurricane, it had passed before she went over the ground.

The *Agincourt* which was the vessel furthest to the Eastward, she having parted on the night of the 23d, felt the greatest fury of the storm about midday of the 25th, when the Barometer showed 28·57. The *Anna Robertson* and *Eleanor Lancaster* left the roads early on the afternoon of the 24th and experienced its greatest force between 4 and 5 P. M. of the 25th, showing the onward motion of the storm to have been from the Eastward. The *Zarah* must have been somewhere near these ships, having run out about the same time with them, but the memo. of her proceedings does not show clearly her position. It appears however that she experienced the height of the storm about the same time as the two

before named vessels, and on a sudden shift of wind was nearly sunk by the shifting of her cargo in a heavy lurch. At this time at Madras the wind was merely a fresh breeze from North to N. E. We were about West of the centre which was travelling W. by S. gradually placing us in the N. W. Quadrant of the hurricane.

The Barometer showing, on the morning of the 25th, still further indication of approaching foul weather, the remaining ships *Athenian*, *Edward Bilton*, *Augusta*, and *Jane Catherine* left between 11 A. M. and 2 P. M. on that day; and the three last having run to the Eastward encountered a lull between 7 and 8 P. M. A little discrepancy occurs in the times at which this is said to have happened, but some allowance must be made for people under such fearful circumstances. Previous to the lull the wind had been N. E. to N. N. E. with all three; the sky still remaining as dense as ever, and the Barometers showing no indication of a rise. It remained calm for about half an hour when the blast returned in all its fury from West to S. W. throwing all three vessels on their beam ends. The *Edward Bilton* and *Augusta* were dismasted—the latter water-logged was abandoned—but the *Jane Catherine* providentially escaped without any very serious damage. The centre of the storm may therefore with safety be placed as passing a little to the North of these vessels (had it passed to the South of them the wind would have veered round to the S. E. as it did at Madras) and their positions may be assumed at between 30 and 40 miles off shore. This was between 7 and 8 P. M. At about 9·45 P. M. the greatest depression of the Barometer took place at Madras, being 29·03 inches. The centre had then reached its nearest proximity to Madras which lay due North of it, shown by the wind being East, drawing round to S. E. as the body of the storm passed to the Westward: and it may be inferred that the track of the nucleus was not at any very great distance to the Southward from the fact of the gale not having been felt at Pondicherry, although it was at Sadras, where however the trees were all blown down from the Westward directly contrary to the strength of the hurricane at Madras.

Unfortunately no register of the force of the wind was obtained after 8 P. M. of the 25th, owing to the connecting link between the registering pencil and the plate on which the wind acts having given way at this time, and there being no possibility of then replacing it. The force of the wind was however computed by a talented Engineer

Officer to have amounted to 52 lbs. to the square foot, being the amount required to be exerted to overthrow the pillars on the Elphinstone Bridge, one of which was blown down.

*Register of the Sympiesometer, Barometer, and Force of Wind at Madras, November* 25 and 26, 1846.

| | *Sympiesometer.* | *Barometer.* | *Wind.* | |
|---|---|---|---|---|
| November 25, 8 A. M. | 29·26 | 29·70 | 5·5 lbs. | |
| ,, ,, 1 P. M. | 29·10 | 29·57 | 7·5 ,, | |
| ,, ,, 2 ,, | 29·06 | 29·54 | 8·5 ,, | |
| ,, ,, 3 ,, | 29·06 | 29·52 | 8·5 ,, | |
| ,, ,, 4 ,, | 29·04 | 29·50 | 8 ,, | |
| ,, ,, 5 ,, | 29·01 | 29·49 | 9·5 ,, | |
| ,, ,, 6 ,, | 28·98 | 29·46 | 14 ,, | |
| ,, ,, 7 ,, | 28·91 | 29·40 | 19 ,, | |
| ,, ,, 8 ,, | 28·85 | 29·31 | 27 ,, | |
| ,, ,, 9 ,, | 28·62 | 29·12 | The connecting line of the registering pencil being broken, no further observation could be taken. | |
| ,, ,, 9·30 ,, | 28·58 | 29·03 | | |
| ,, ,, 10 ,, | 28·58 | 29·03 | | |
| ,, ,, 10·30 ,, | 28·70 | 29·16 | | |
| ,, 26, 5·30 A. M. | 29·26 | 29·63 | | |
| ,, ,, 8 ,, | 29·36 | 29·73 | | |

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## V. *Notice regarding the names used in the Indian Zodiac. By* C. P. Brown, Esq.

An Essay by Mr. C. M. Whish on the origin and antiquity of the Hindu Zodiac was printed in the year 1827; and has been noticed on a recent occasion in the Royal Asiatic Society. In the Journal of the Asiatic Society of Bengal a paper has now appeared (in No. 167, p. 109) by Mr. J. Muir of the Civil Service, verifying Mr. Whish's assertions. This matter being mentioned to me by Mr. Walter Elliot, I replied that I was already aware of the existence of the Greek words in Sanscrit treatises, having met with them in a manuscript key to astrology. The stanza preserving the twelve names is well known among those Bramins who are skilled in *jotish* (correctly, Jyautisham) which, as Professor Wilson observes, includes "Mathematical, Astronomical, and Astrological Science." Manuscript books on this art are common: there are many in the College Library: which now contains the volumes lately transmitted from the India House as well as my own collection.

The treatises on (jotish) astrology are all in Sanscrit: and usually open with an explanation of technical words. I shall first notice a

large volume called the Jātaca Pārijātam, or Rose of Astrology, (vol. No. 2330 in the Catalogue.) It is written in the Malayalam character.

It begins with a short hymn addressed to the *Trimurti;* then to the sun, the moon, the planets, and genii. Then follow the twelve signs of the Zodiac, by the well known Sanscrit names.

| | |
|---|---|
| Mesham, i. e. Ram. | Tula, the Scales. |
| Vrishabham, i. e. Bull. | Vrischicam, Scorpion. |
| Mithunam, i. e. Twins. | Dhanas, the "Bow." |
| Karcātacam, Crab. | Macaram, Sea goat. |
| Simham, Lion. | Cumbha, Vessel. |
| Kanya, Virgin. | Mīnu, Fishes. |

" But, (says the author) the following names are given to these signs."

(Here follows the stanza quoted by Mr. Whish:) it is in the *Arya* metre, resembling that used by Horace

Miserarum est neque amori, &c.

The words are thus spelt: according to *Wilkins's* system.

Kriya tauru jutuma kulīra
Lēya Parthōna Jūka, kōrp ākhyāh
Tauxica, Akōkērō.
Hridrōg Aschsthasih cramaṣah.

The same stanza appears in the Vrihajjātacam (written in the Grandham character, ms. No. 2026) page 6. It runs thus:

Kriya tāvuru jittuma kulīra
Lēya Pārthōna jnāka kōpp yārkhyāh
Tauxica Akōkēro.
Hridrōg asch-āntyabham chēttham.

A third manuscript, in the Telugu character, (vol. 558,) of the Vrihat jātacam, by Bhattotpāla, in page 6 exhibits the stanza thus:

Kriya tāvuru jitumō kulīra
Lēya, Pārdhōna, jūka kaurp' ākhyāh
Tauxica ākōkērō
Hridrōgasch' āntyabham chēd dham.

On comparing the various readings of these three manuscripts, with those printed by Mr. Whish and Mr. Muir, and with the Greek names, the following is the result.

Krios, (the Ram) is written in all Kriya.

Taurus, the Bull: Tāvuru, Tāburi, Tauru.

Didymus, the Twins; Juthuma, Jituma, jutuma, jittuma.

Karkinos the crab; is in all kulīra: the plain Sanscrit word for the crab.*

Leon, the lion, is uniform in all, Lēya. Parthenos the virgin; parthōna, Pārthēya, and Pardhōna.

Zygus, the scales; jūka in four mss. and jnāka in a fifth.

Scorpios, Kōrpya, korp, Kōppyār.

Toxicos, the archer, is uniformly Taukshica—which may also be written Tauxicah.

Aigokeros, the seagoat, is uniformly written ākōkērō.

Hydrochoos, Aquarius, is written Hridrōga; in all but Mr. Whish's copy.

Ichthyes, the fishes. Isthusi, Aschsthaisih. These words resemble the dative, ichthusi. In three manuscripts this word is abandoned: being hard to express in Sanscrit characters.

The three manuscripts I have consulted are ancient: the first quoted is perhaps two hundred years old: it is one of those received last year from the Honorable Company's Library in London. The other two are perhaps half as old: they belonged to my own collection. All three are written on palm leaves. The verses are familiarly known to most of the Bramins who have had occasion to study astrology.

Mr. Whish also cites a Sanscrit verse which mentions the Sun, Mercury, Mars, Jupiter, Saturn and Venus (called in Greek Helius, Hermes, Ares, Zeus, Kronos and Aphrodite) by the names Heli, Hema, Arah, Jyōk, Kōnah, and Asphujit. In the Brihajjātacam I have read this verse: which deviates only in one name, reading (in 558) Jyos for Zeus. This is a yet more apt coincidence.

Having satisfied myself that Mr. Whish's quotations from the astrological treatises are veracious, I shall close this paper with a query regarding the names of the days of the week. It is well known that among the Hindus Sunday is called the day of the Sun; Monday the day of the Moon; Friday the day of Venus; Saturday the day of Sani (Saturn) and so forth: *precisely* agreeing with European names: and the same names appertaining to the same days.

* This word *Kulira* though uniformly written in all the manuscripts, seems an error for *Karkiṇa*: it is the only Sanscrit name used in this verse instead of a Greek name: the metre (Arya vrittam) *can* use *Karkina* (a dactyl) in the third seat; and *cannot* use the (amphibrach) Kulira in irregular seats: viz. 1st, 3d, 5th, 7th. See Colebrooke's Essay on Sanscrit Poetry, vol. 2, p. 72 note. Captain Jervis in his volume on Weights and Measures, Bombay 1836, page 132, has pointed out these Greek words in the Sanscrit canons. He seems to have read *Kurku*, which, if correct, is more like the Greek word.

Now these names are mentioned in modern Hindu Almanacks, and yet they are utterly unknown to all Hindu authors and lexicographers. Is not this evidently copied from the custom of Europe? For the *week* or measure of seven days has been known among Hindus only in modern times: in ancient days they measured each month by the increasing and decreasing moon alone: and in the present day a Hindu usually dates a letter or document thus: "On Monday the sixth of the bright fortnight in Magha," &c. but in old times the day of the fortnight was thus specified without being named: and at present the name is often omitted. The Hindus have copied the names of the weekly days from Christians: not from Musulmans, whose system is different. What has now been stated shows that the signs of the Zodiac bear Greek names: which however have never come into ordinary use in India.

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## VI. *Account of the Gold Mines in the Province of Malabar. From official papers communicated by Government.*

The existence of Gold in the province of *Malabar* was made known to Government by the Collector, Mr. Sheffield, in a communication, dated 10th January, 1831, in which he stated that gold dust to the value of Rupees 5,285 had been collected at *Carcatode* in the *Ernaad* talook, in the *Nelamboor* valley, at *Caraloondy* on the sea-beach in the *Shernaad* talook, and at *Moonanaad*, *Moopeynaad*, and *Nambalacotta* in *Wynaad*, the whole weighing 11,449 fanams.

"Of this quantity" he continues "by far the greatest portion has been forwarded to the Presidency, the remainder being 2,908½ new gold fanams weight, valued Rupees 1,326-6-2, will be delivered over by me to Mr. Hudleston, who has been instructed to collect as much more gold dust for the use of Government, as can be obtained.

"I beg however to state that in consequence of an increased demand for this valuable commodity owing to a greater number of persons resorting to this province from the eastern districts of *Coimbatore*, *Madura*, and *Trichinopoly* to purchase it, the price has risen in the average 5⅛ per cent., or from Rupees 4-2-40 to 4-3-35 for ten new gold fanams weight.

"Though gold is found in all the rivers of this district from the stream which falls into the sea at *Elatoor*, about eight miles north of *Calicut*, and as far south as the numerous streams flowing through

the *Palghat* valley which at their junction about 15 miles below *Palghatcherry* form the great *Ponany* river, [and some of which reach the southern boundary between *Cochin* and *Malabar* about one hundred and ten miles to the southward of *Calicut*]—the places and streams which afford the largest supply of gold dust are the following:—

" The *Toodakull* river which rises in the *Koondah* mountains, and after dividing the *Walloowanaad* talook from the talook of *Neringanaad* falls into the great *Ponany* river at *Moochukul*, about two miles north-east of *Turtullah*.

" The *Arliparambur* a rivulet which flows through *Walloowanaad* and part of *Neringanaad*, and joins the *Toodakull* river about two miles east of *Cherpoolchery*.

" The *Arnakyem* river which has its source in the *Mookoorty* and *Koondah* mountains. It forms the boundary between the *Ernaad* and *Walloowanaad* talooks, and after passing the towns of *Malapooram* and *Teroorangaddy* meets the sea at *Caraloondy*.

" The *Carcatode* stream which rises in the *Mookoorty* valley and joins the *Arnakyem* river near *Pynaad* in the *Ernaad* talook.

" The gold found at the places above mentioned is the purest that is procurable in the district, its touch being equal to $9\frac{1}{2}$.

" The sea beach from the town of *Parparangady* to *Caraloondy* and thence to *Beypoor*, extending about eight miles in length, the latter place being seven miles south of *Calicut*. Here the gold is equal to $8\frac{3}{4}$, and it is evidently washed down from the mountains during the great freshes in the south-west monsoon, and after being carried out by the flood beyond the mouths of the *Beypoor* and *Caraloondy* rivers it is thrown back by the action of the surf, in stormy weather and deposited on the sands much higher up than the sea usually reaches when the weather is moderate.

" *Kutchambāra* on the bank of the *Coodarapoya* river, which comes from the *Mookoorty* valley, and unites with the *Beypoor* river about two miles below *Nelamboor*. The touch of the gold found here and in the bed of the *Coodarapoya* river is nearly $9\frac{1}{4}$.

" The *Carumpoya* and *Poonapoya*, or Golden River, both which streams take their rise in a high range of mountains called the *Paral Mallah* situated north-east of *Mookoorty*, and forming part of the main chain of the *Neilgherries*; when collected in one body near *Poolliumparra* in *Wynaad* the stream receives the name of the *Paundy-poya*, but this on approaching the Ghauts is again divided into two streams, and the main branch, called in the *Nelamboor* valley the

*Carumbye*, rushes down the *Alliampully Cherum*. The *Poonapoya* descends the mountains between *Alliampully* and the *Carcoor Cherrum*, and long before its junction with the *Carumbye* it receives both the *Kellakumpoya* and *Caracoorpoya*.

" The *Kellakumpoya* and *Caracoorpoya* above mentioned ; the former river rushes down from *Wynaad* into the *Nelamboor* valley through the *Pundaloor Cherrum*, and the latter descends from *Devalla* to the right of the road through the *Carcoor* Pass.

" Gold dust is also found on the plains in the *Nelamboor* valley, and frequently on elevated spots, particularly at *Teeroowāly*, a hill near *Mambāat Angudy* about 150 feet above the level of the *Beypoor* river during the highest freshes. On the slope of this eminence gold is procured some feet below the surface of the ground, in pits dug by those who come in search of it.

" North of the *Beypoor* river it is found in the *Teeroowambaddy* division of *Polwye*, in a mountain stream which descending the Ghauts to the left of the road through the *Tumberchery* Pass runs through the *Tumberchery* and *Polwye* districts and forms a junction with the great *Beypoor* river between *Pawoor* and *Sherwaddee* and opposite to *Mapooram* in the *Ernaad* talook. The touch of the gold found here and of that which is generally procured in the *Nelamboor* valley is about $8\frac{1}{2}$.

" Above the Ghauts in *Wynaad*, gold is found in *Parkmeetil*, a higher table land, between *Manantoddy* and *Nambollacotta*, at a place called *Chollyode* in *Moonanaad* and *Nillialam* and *Ponany* in *Moopeyanaad ;* it is likewise found at *Devalla* and its immediate vicinity in *Nambollacotta ;* but the gold of *Wynaad* is much inferior to that which is washed down from the lofty mountains actually appertaining to the *Neilgherries* and *Koondahs*, its touch being only $7\frac{3}{4}$."

Mr. Sheffield then proceeds to describe the manner in which the gold dust is found and separated, as follows:

" The earth or sand in the mountains, hills, paddy-fields and beds of rivers and rivulets known to be impregnated with this valuable ore is dug up. The places selected are those in or near water such as running streams, ruts, ravines and breaks in the mountains and low ground into which the course of the water is most likely to drive the ore during the rainy season. The earth so collected is put into a kind of wooden tray hollowed in the centre and not unlike a Turtle's shell, called a *Pautey*, which is submerged in water just enough to overflow it and no more, and turned with an

undulating motion by the washer with one hand, while the soil is stirred up with the other until all the earthy particles are washed out of it, and a sediment is left in the hollow consisting chiefly of a mixture of black sand and particles of Iron and Gold. The *Pautey* is then taken out of the water, and one end of it being somewhat elevated, water is gently poured upon its contents until the gold and metallic sediment appear on the border distinctly divided from the earthy mass. The golden particles are separated with a grain or two of quicksilver which is rubbed into them, and then put in a piece of tobacco leaf, which being placed in a crucible or more generally between two pieces of lighted charcoal the heat causes the quicksilver to evaporate, and the gold is then taken out in a pure state.

" When gold-dust is found in streams a wooden trough, about 4 to 4½ feet long and 15 inches wide, is frequently used, and into this the sand or soil from the bed of the river or rivulet is thrown as fast as it is taken out and then washed by the person in charge of the trough, who is constantly stirring the sand with his right hand and pouring a gentle stream of water upon it with his left, until nothing remains but the heavy black sand and particles of iron and gold, and when the dust appears on its borders it is collected with a proportion of quicksilver and then separated in the manner before mentioned.

" Native gold is likewise found in small pieces, particularly in the beds of the several branches of the *Beypoor* river flowing through the *Nelamboor* valley before they all unite above *Mambaatangady.*

" In the rainy season the *Pauties* are worked upon the mountains, hills and other elevated spots, but these places, owing to the want of water to assist the operation, are abandoned at the end of the rains, and the *Pauties* are employed during the dry months in the beds of rivers and smaller streams.

" The sands on the sea beach between *Parparangaddy*, *Caraloondy* and *Beypoor* are most productive during the months of June, July, August and September, when the rivers which fall into the sea at *Beypoor* and *Caraloondy* are filled by the South-west Monsoon, but gold is found here, though in smaller quantities, throughout the year.

" There appears no reason whatever to doubt that the matrix of the golden ore is in the mountains and hills of *Malabar*, and even many elevated spots in the vallies of *Nelamboor* and *Mookoorty*, and the immediate vicinity of *Devalla* and the *Koondah* and *Neilgherry* mountains; whilst that which is found in the beds of rivers and other

mountain streams is fortuitously brought down by the Monsoon rains.

"Though a very extensive search has been made among the Records of my Office, since the orders of Government under date the 18th November, 1828, to afford information on this subject, I regret to state that I have not succeeded in finding that any endeavour whatsoever was made by the several Collectors, since this province came into the possession of the Honorable Company, to discover the mines or places whence the gold issues. These however appear to have been noticed by the Honorable Mr. Duncan, late Governor of Bombay, who enjoined the authorities then in the province, in the year 1793, to collect and submit to him every information that could be obtained on the subject, but it does not appear upon record that any scientific person was deputed to explore the places where the dust is found in order to trace the sources from whence the supplies are derived, or that any particular inquiry on the subject was set on foot, though it has been well known from the earliest period that gold is produced in the province, and the collecting of it has been formed out in *Wynaad* and the *Nelamoor* valley for the last forty or fifty years."

About the same time that the preceding letter was written a Swiss watchmaker of *Cannanore*, named Henry Louis Huguenin, petitioned the Governor (the Right Honorable S. R. Lushington) to employ him in exploring the mineral resources of *Malabar*, and as it appeared that he understood the art of mining and was moreover acquainted with the language and people of that part of the country, his offer was accepted. It was stipulated that he should receive one half the proceeds of the first twelve months, and he was placed under the orders of Lieutenant Woodley Nicolson, of the 49th Regiment N. I., who with a small party* of Pioneers was directed to aid him in exploring the tracts specified by Mr. Sheffield, the whole being under the immediate superintendence of Major Crewe, the Officer Commanding the Station of Ootacamund.

They commenced their search in June, 1831, in the neighbourhood of *Devalacottah*, but both Lieutenant Nicolson and Mr. Huguenin were soon afterwards attacked with dangerous fevers which laid them up for a considerable time. They were enabled however to resume operations on the 10th December at a place named *Carcatode*, which was selected apparently in consequence of native reports. The

* A Havildar and 12 Privates.

farther account of their proceedings is given in Lieutenant Nicolson's own words.* "We continued our researches in the same neighbourhood until the 24th when it became evident from the daily average of work that it was not worth while remaining there, at any rate at this season. The place seems famed for gold in consequence of the superior touch of the small quantity found there, a circumstance which greatly affects the nominal value of the metal to be found elsewhere, a great deal of which is sold by the Natives as *Carcatode* gold. The nature of the work in that direction will be found in the detailed reports I shall duly have the honor of forwarding.

"I have now to add that with the view of pursuing the search throughout the *Nelamboor* valley, we arrived at this place on the 26th ultimo, and were not a little surprised at finding a regular set of mines worked by five or six hundred Moplays, who (if their headmen can be believed) are obliged to give one barley-corn weight of gold per man to the Zemindar per diem, by which a direct daily tax of about twenty Rupees is levied by him without his paying anything to Government. On our arrival the whole of the Moplays made off; but in consequence of my issuing proclamations that in continuing their work, they should meet with no molestation, a great number have returned to the mines. These works are very extensive, the shafts are generally from ten to fifty feet deep, and the deeper they are, the greater is the quantity of gold to be found. The only impediment to the work being the continual accumulation of water, which they have no idea whatever of raising but by assembling in great numbers with chatties. We could easily employ bamboo syphons for this purpose, but as our work would be overlooked by the Moplays, they would not fail instantly to apply the syphon to all the other mines in the neighbourhood to our great disadvantage hereafter. Therefore until we have a sufficient number of workmen and are sufficiently strong in Pioneers, or others to place guards over the miners, we cannot work them to any great advantage.

"It will at once appear evident that where five or six hundred men find it worth their while to work with the miserable and slovenly apparatus they possess, and with which the very least each man can possibly find is the weight of the third of a gold fanam per diem, which trifling day's work very seldom happens, (as the quantity found by one man daily varies from that just mentioned to the weight of ten gold fanams, on which occasions the mud is always taken from

* Under date, Capul near Mombaat Augady, 3d January, 1832.

the deepest shafts,) it will then as above mentioned, appear evident that were these mines systematically worked on the European principle, the quantity of gold to be had would be very considerable. But situated as I am without the above means, and with so small a party, we can do little more than as many of the Natives, and can only for the present continue the search for the most lucrative mines in the District, and for those places where it may be worth while for Government to keep up regular Mining establishments, amongst which number these mines may most undoubtedly be classed. The Pioneers have collected nearly an ounce of gold during the week they have been here, and had I the regular European apparatus this *ounce* would, I have no doubt, have been a *pound.*"

The mines of *Capul* do not appear to have been previously known, though Mr. Sheffield mentions that gold had been found by digging pits in the *Termoolly* Hill near *Mombaat Angudy.* In addition to the gold collected by the Pioneers at *Capul*, Lieutenant Nicolson purchased two other pieces obtained by Native workmen in other parts of the *Nelamboor* valley, which on being analysed in the Assay Office at Madras gave the following results.

No. 1. The specimen of gold from the *Capul* mines is very fine, being B 1 car. $3\frac{1}{4}$ grs., its weight was 2 dwts. 14 grs., and its value Rupees 5, Annas 9, Pie 5; one hundred parts of this specimen would consist of the following metals :

| | | | | | Touch. |
|---|---|---|---|---|---|
| | 5 | 9 | 5 | Gold.................. | 99·22 |
| | 4 | 4 | 0 | Silver................ | 0·78 |
| Grain | 1 | 5 | 5 | | 100·0 |

One ounce of gold of this fineness would be worth Rupees 43, Annas 4, Pie 8.

No. 2. The specimen of gold from the *Nelamboor* Rajah's mines is of fineness B 0 car. $2\frac{3}{4}$ grs., its weight was 3 dwts. 4 grs., and its value Rupees 6, Annas 8, Pie 6; one hundred parts would consist of the following metals :

| | | | | | Touch. |
|---|---|---|---|---|---|
| | 6 | 8 | 6 | Gold............... | 94·53 |
| | 5 | 12 | 0 | Silver.............. | 5·47 |
| Grain | 0 | 12 | 6 | | 100·0 |

One ounce of gold of this fineness would be worth Rupees 41, Annas 4.

No. 3. The specimen of gold from the *Devalla* mines is of fineness W 0 car. $\frac{3}{4}$ grs., its weight was 3 dwts. 2 grs., and its value Rupees 6, Anna 1, Pie 10; one hundred parts would consist of the following metals:

| | | | | Touch. |
|---|---|---|---|---|
| 6 | 1 | 10 | Gold............... | 90·88 |
| 5 | 0 | 0 | Silver.............. | 8·86 |
| | | | Copper............. | 0·26 |
| Grain 1 | 1 | 10 | | 100·0 |

One ounce of gold of this fineness would be worth Rupees 39, Annas 10, Pie 6.

From Lieutenant Nicolson's next report dated *Carembat* jungle near *Careoor*, 25th January, 1832, it appears that his inquiries had excited the jealousy and alarm of the Native Miners. "The Moplays at the *Capul* mines" he says "having commenced a system of devastation in filling up the shafts, &c. I have been under the necessity of applying to the Collector for a Havildar's Guard, on the arrival of which at *Capul* (having heard that the same system of depredation was going on in the mines in this direction for the purpose of giving us every possible difficulty and impediment in our search) I immediately left half my party at *Capul* under the command of the Pioneer Havildar, with the necessary orders for protecting the works, &c. &c. while I am continuing the search and endeavouring to prevent injury being done to the mines in this neighbourhood, which are said to be very numerous and much richer than those at *Capul*; as yet however we have only come upon one, which is in a mountain called *Combala Nally*, one of the *Chulumally* range close under *Nelliallum*.

"The average quantity of gold to be found in this mine may be taken at about a gold fanam's weight per man daily, but in consequence of the constant search we are making in the jungles for the best mines, we have no time for gold-washing."

The prospects now appeared so encouraging, that Lieutenant Nicolson considered his means altogether insufficient for prosecuting the work, and stated additional aid to be indispensable. He proposed that the whole corps of Pioneers should be furnished with Trays or *Pauties*, and be instructed in the use of them, and set systematically to work. Their employment, he was sanguine, would lead to the discovery of many valuable mines, particularly in the *Coondah* and *Mookoorty* Hills, "to which we have fairly traced the strata which contain gold in that direction."

Seven Ingots of gold the produce of their labors up to this time, and obtained, apparently, by the processes of washing and amalgamation, were forwarded to the Mint and yielded the following results.

" The specimen No. 1 of gold from the *Nelamboor* mines, is in fineness B 0 car. 2¾ grs., its weight when received, was 3 dwts. 1 gr., and its value Rupees 6, Annas 4, Pie 4 ; one hundred parts of this specimen would consist of the following proportions:

| | |
|---|---|
| Gold | 94·53 |
| Alloy | 5·47 |
| | 100· |

One ounce of gold of this fineness would be worth Rupees 41, Annas 3, Pie 8."

" The specimen No. 2 of gold from the *Nelamboor* mines, is in fineness B 0 car. 2¾ grs., its weight when received, was 3 dwts. 1 gr., and its value Rupees 6, Annas 4, Pie 4 ; one hundred parts of this specimen would consist of the following proportions:

| | |
|---|---|
| Gold | 94·53 |
| Alloy | 5·47 |
| | 100· |

One ounce of gold of this fineness would be worth Rupees 41, Annas 3, Pie 8."

" The specimen No. 3 of gold from the *Nelamboor* mines, is in fineness B 1 car. 0¼ gr., its weight, when received, was 1 dwt. 7 grs., and its value Rupees 2, Annas 11, Pie 3 ; one hundred parts of this specimen would consist of the following proportions:

| | |
|---|---|
| Gold | 96·9 |
| Alloy | 3·91 |
| | 100· |

One ounce of gold of this fineness would be worth Rupees 41, Annas 13, Pie 8."

" The specimen No. 1 of gold from the *Capul* mines, is in fineness B 1 car. 3 grs., its weight, when received, was 3 dwts. 16 grs., and its value Rupees 7, Annas 14, Pie 8; one hundred parts of this specimen would consist of the following proportions:

| | |
|---|---|
| Gold | 98·96 |
| Alloy | 1·4 |
| | 100· |

One ounce of gold of this fineness would be worth Rupees 43, Annas 2, Pie 10."

" The specimen No. 2 of gold from the *Capul* mines, is in fineness B 1 car. 3¼ grs., its weight when received, was 2 dwts., 11 grs., and its value Rupees 5, Annas 5, Pie 1; one hundred parts of this specimen would consist of the following proportions :

| | |
|---|---|
| Gold,.............................. | 99·22 |
| Alloy,.............................. | 0·78 |
| | 100· |

One ounce of gold of this fineness would be worth Rupees 43, Annas 4, Pie 2."

" The specimen No. 3 of gold from the *Capul* mines, is in fineness B 1 car. 3 grs., its weight when received, was 3 dwts. 17 grs., and its value Rupees 8, Anna 0, Pie 1 ; one hundred parts of this specimen would consist of the following proportions :

| | |
|---|---|
| Gold,.............................. | 98·96 |
| Alloy,.............................. | 1·4 |
| | 100· |

One ounce of gold of this fineness would be worth Rupees 43, Annas 2, Pie 9."

" The specimen of gold from the *Cacatode* mines, is in fineness B 1 car. 3¼ grs., its weight, when received, was 3 dwts. 4 grs., and its value Rupees 6, Annas 13, Pie 8; one hundred parts of this specimen would consist of the following proportions :

| | |
|---|---|
| Gold, .............................. | 99·22 |
| Alloy,.............................. | 0·78 |
| | 100· |

One ounce of gold of this fineness would be worth Rupees 43, Annas 4, Pie 7."

In reply to an inquiry for explanation regarding the difference between the cheaper rate at which he had purchased the specimens sent and the value assigned to them by the Mint Master, Lieutenant Nicolson observes, that it arose from his " having purchased them from the gold-washers themselves, previous to their getting into the hands of the Soucars, whose customary profits would have otherwise made them much dearer," and he adds " if people were stationed at the several mines to purchase the gold on account of Government, they could obtain it at the following rates :

| | | Rs. | Value according to the Mint Master's Report. | | |
|---|---|---|---|---|---|
| In Wynaad. .................... | per oz. | 32 | 39 | 10 | 6 |
| In the Nelamboor Valley................. | „ | 34 | 41 | 4 | 0 |
| At Capul and Cacatode.................. | „ | 36 | 43 | 0 | 0 |

If required to be melted into ingots 4 Annas per ounce must be added for Goldsmith's hire and borax—so that the purchase of *Wynaad* gold will yield a profit of upwards of 23 per cent., *Nelamboor* gold 20 per cent., and *Capul* gold 19 per cent."

The success that attended the prosecution of their examination of the *Nelamboor* valley is thus related. " We have returned to *Capul* after having duly searched as much of the *Nelamboor* valley as the jungle has permitted us to penetrate, and I am happy to add that we have been as successful as could be wished. The mines in that direction are innumerable ; the principal ones however are in the thickest part of the jungle immediately under the *Wynaad* Hills, and near the following villages belonging to the *Teroopaad* of *Nelamboor*, viz. *Coranbaat*, *Kotchapoora*, *Moondairy* and *Maneecoote*. The *Coranbaat* jungle is mined throughout wherever the ground will admit of water being supplied from the neighbouring Rivers, this being the only thing requisite as the whole of the soil under the Hills contains gold, the quality of which is much the same as the specimen labelled ' from the *Nelamboor* Rajah's mines.' "

At this stage the party were again compelled to desist from the ravages of fever. Lieutenant Nicolson and Mr. Huguenin were both obliged to return to *Calicut* seriously ill, and the Pioneers were recalled to the Head Quarters of the Regiment on the *Neilgherry Hills*.

Lieutenant Nicolson came round from *Cannanore* to *Madras* by sea, and having sufficiently recovered his health by the voyage returned to the scene of his labours in June, 1832, visiting such spots on his way as he considered likely to produce the mineral of which he had been in search for so many months. Tidings of the existence of gold were found " at *Darampoory*, at the foot of the *Shervaroy* Hills, at *Sattiamungalum*, *Danagancottah*, *Addevarum* or *Stremogay*, and *Metapolliam*, in the neighbourhood of which, there are, I am informed, now about thirty people employed in gold-washing." He likewise made inquiries as to the market prices of gold and found " that in all large bazars where there is a great demand for gold its commercial value far exceeds its real value as reported by the Mint Master, for instance, gold of 9 touch is generally sold in the Madras

bazar at 15 Rupees for the weight of 1 Rupee which is at the rate of 50 Rupees per ounce *Troy*, since that quantity weighs 3⅓ Rupees, while its value as reported by the Mint Master is only 41 Rupees, 4 Annas. Now the original cost at the mines being 34 Rupees (for 9 touch) per ounce; it follows that the profit to be obtained in a commercial point of view is nearly fifty per cent., while the real value of the metal at the Mint only gives a profit of about 23 per cent. on the prime cost—thus showing the infallible advantages that must accrue to Government from their monopolizing the sale of gold wherever it is to be found, by purchasing it direct from the Miners, before it can possibly get into other hands."

This he appeared to consider a more favorable plan for raising a revenue than that of working the mines at the expense of Government, but it would in that case be necessary "to prevent the gold being smuggled or purchased by the Native Merchants who are always in attendance, for the produce of every day's work, and for which they never pay the workmen in coin, but in articles of food, raiment, &c. &c. on which again they charge a very great per centage, so that their profits must be enormous, and as they are in the habit of using false weights, such as introducing lead into the grains of paddy with which the gold is weighed, and various other modes of extortion, the gold bought by these Soucars does not probably cost them more than half what I paid for it. The whole of the Miners appeared to be entirely at the mercy of these Merchants, and were obliged to give them over, every Rupee they received from me." With regard to the working operations, he observes "It must be nevertheless evident that a little machinery would greatly increase the quantity to be procured. For instance, their present mode of crushing ore, is by breaking one piece against another, until there is a sufficient quantity of dust to fill a tray, which slow mode of working, does not allow them to wash more than 3 or 4 trays full per man in the course of the day, whereas with pumps and stamping mills, they might probably wash ten times that number, and no fear can reasonably be entertained of the mines failing or becoming exhausted, since the whole country, for a circle of nearly fifty miles immediately under the Ghauts contains gold. In addition to the profits I have above enumerated, there is also that of the tax which appears to have been hitherto raised by the Zameendars of Districts, unknown to Government. This tax varies from one paddy weight of gold per man, to 1 do. for 3 men according to the produce of the mine. At *Capul* it is a paddy-corn weight per man daily."

The request for additional means being supported by Major Crewe, orders were issued for the despatch of two 3 inch cylinder pumps, and 8 chests of mining tools from the stores; and as it appeared that cranes and troughs could easily be made up at *Paulghaut*, authority was conveyed to Major Crewe to have the requisite number prepared. On the 19th November, Lieutenant Nicolson reported that on arriving at *Paulghaut* and making all inquiries, he learnt that, the only substantial article procurable for manufacturing machinery was wood, and that iron and all other requisites were of the coarsest possible quality; that no workmen could be found expert enough to put them cleverly or substantially together, all being carpenters of the most ordinary description; and that troughs and rakes were the only articles to be depended on at *Paulghaut*. He then proceeded to suggest the propriety of assembling a Committee at *Capul* of such persons as might be considered most competent to form a correct opinion on the present state of the mines and the most practicable mode of working them, as also of the advantages likely to accrue from sending direct to England for machinery. In conclusion he mentioned that at the time of his writing there was a very large quantity of gold for sale at *Paulghaut* and *Coimbatore*, at prices, which although much higher than at the mines, were still actually lower than the intrinsic value of the metal, as determined by the Mint Master, and solicited permission to buy up on account of Government any quantity of gold he might be able to procure at this comparatively low rate. The quantity which he calculated he could procure in the public bazar was stated to amount to about 50,000 Rupees.

In conformity with this suggestion a Committee was appointed composed of Mr. F. F. Clementson, Principal Collector of *Malabar*. Captain Ross, Superintending Engineer in *Malabar* and *Canara* and Civil Engineer in the Western Division. Assistant Surgeon Ward, M. D., attached to the Medical Establishment at *Tellicherry*, with instructions to inspect the gold mines in *Malabar* in communication with Lieutenant Nicolson, and to report on their probable productiveness, the expense which would attend the working of them, and the most efficient means of conducting the operations. They were farther desired to take into consideration the expediency of sending to England for machinery.

The Committee sent in their report on the 25th of May, 1832. They commence by stating that "in carrying into effect the orders of Government they have directed their inquiries to three subects.

I. The productiveness of the gold mines in the Zillah of *Malabar*.

II. The machinery that would be required, and the expense of working them.

III. The propriety and utility of sending to England for machinery for such purpose."

"On these different subjects, information has been derived from three sources.

1st. The correspondence of the former Principal Collectors of *Malabar* and the Officer conducting the search for gold with Government or its servants.

2d. Personal inspection of some of the places where gold is found, and

3d. The examination of persons connected with the mines."

The Committee then express their regret that they could not obtain such positive evidence on all points, as they would wish to have laid before Government. They had to derive their information on many subjects, from persons connected with the mines, who were interested either in concealing or enhancing their value, and they had therefore to guard against wilful misrepresentation on the one hand and exaggerated statements on the other.

## I. *On the Productiveness of the Gold Mines.*

"In attempting to ascertain this, the Committee directed their inquiries to the eight following heads. 1. The number of mines in the Zillah. 2. The number of persons employed in mining. 3. The length of time the mines have been worked. 4. The taxes levied at different times on the produce. 5. Present state of the mines of *Capul* and *Mambaat* and the native mode of working them. 6. Quantity found by one man per day. 7. Quantity annually produced. 8. The condition of those connected with the mines.

"1. Previous to noticing the number of mines, it may be useful to take a brief survey of the country in which they are found, and of the geological features which it presents. Nearly the whole of the Province of *Malabar*, except that part immediately along the Coast consists of lofty mountains covered with dense forest or thick jungle. The principal chain more immediately connected with the present subject is formed of the *Koondah* and *Mookoorty* Hills to the south-east of *Calicut*, the *Neilgherries* to the east, and the *Wynaad* mountains to the north-east. These send off numerous lateral ranges between which are deep vallies in most places closely covered with forest. The most extensive of these is that of *Nelamboor* including nearly the whole

of the *Ernaad* Talook, bounded on the east by the *Neilgherries*, on the north by *Wynaad*, on the north-west by a lateral range running south from the Ghauts called the *Wawoot* Hills, and on the south by the *Koondah* and *Mookoorty* mountains. From these on all sides innumerable mountain streams descend, and uniting near *Nelamboor* form the *Beypoor* river of considerable magnitude, which falls into the sea about eight miles to the southward of *Calicut.* The names of the different streams are particularized in a valuable paper on the gold mines by Mr. Sheffield. In the mountainous district of *Wynaad*, streams in the same manner descend through every valley and unite into large rivers which fall into the *Cavery* in the *Mysore* and *Coimbatore* countries. The whole of the mountains above mentioned seem to be of primitive formation. In the *Nelamboor* valley, so far as the observations of the Committee went, the prevailing rock is Guciss, a kind of stratified granite. Above this in most places, is a species of clay-iron-stone, which from its softness, enabling it to be cut into the form of bricks for building, received from Dr. Buchanan the name of *Laterite.* It is what Geologists call the overlying rock of the whole country between the Ghauts and the sea to the westward, and many of the smaller hills are entirely formed of it.

" When fresh dug it is perfectly sectile, but on exposure to the heat of the sun, and to the weather it becomes of considerable hardness. So far as the gold mines are concerned, it may be considered to be a deposit formed in the lapse of ages, from the gradual disintegration of the immense mountain masses in the neighbourhood; in which process part of the precious ore may be supposed to have been washed down along with the earthy particles. However this may be, it is certain that gold exists more or less abundantly in the whole of the country on the western side of the Ghauts in every stream which takes its rise from the *Koondah*, *Neilgherry* and *Wynaad* mountains, and in the sands of the sea shore along the whole of *South Malabar.* It is throughout in the form of minute grains. One of the persons examined states that he had once or twice seen a piece as heavy as a gold fanam (about the $\frac{1}{80}$ part of an ounce Troy), but in all the specimens examined by the Committee, the portions were infinitely smaller.

" The most complete list of the places where gold mines have been opened, which has been furnished to the Committee is the following, distinguishing those which are situated in hills and those in the beds of rivers which latter form by far the largest proportion.

"Table of Places in *Malabar* in which Gold mines have been opened:

In the *Ernaad* Talook.

| | | | | | |
|---|---|---|---|---|---|
| 1. | *Pally Kooth* | River. | 12. | *Poothoo Piryarati* | River. |
| 2. | *Kannamannah* | do. | 13. | *Maroothay* | do. |
| 3. | *Moothoota* | do. | 14. | *Koottakel* | do. |
| 4. | *Marootangaat* | do. | 15. | *Karimbaat* | do. |
| 5. | *Pathillypaddom* | do. | 16. | *Mooryatha* | do. |
| 6. | *Karote* | do. | 17. | *Ariacode* | do. |
| 7. | *Eddakara* | do. | 18. | *Varoor* | do. |
| 8. | *Catchaporrah* | do. | 19. | *Mambaat* | do. |
| 9. | *Mannakaat* | do. | 20. | *Kakatode* | do. |
| 10. | *Marootheyl* | do. | 21. | *Kapil* | Hill. |
| 11. | *Poolakottee* | do. | 22. | *Aripanaad* | do. |

23. *Tiroowally* River.

*In the Wynaad Talook.*

| | | | | | |
|---|---|---|---|---|---|
| 1. | *Devaloo* | Hill. | 3. | *Ponery* | Hill. |
| 2. | *Nelyalom* | do. | 4. | *Poolyode* | do. |

5. *Cheraukode* Hill.

In the *Koormenaad* Talook.

1. *Poonoor* River. 2. *Malapooram* River.

In the *Calicut* Talook.

*Polwye*, *Tiroompaddy*, and *Iroopoomjy* Rivers.

In the *Nedinganaad* Talook.

*Pandaloor* and *Alliparam* Rivers.

In the *Shernaad* Talook.

*Kadaloondy* and *Parpanangaddy* on the sea shore.

2. "It is difficult to ascertain the exact number of people engaged in mining throughout the whole Province of *Malabar*, but the best informed persons examined by the Committee do not make it exceed 1,000. Most of these are married, so that probably between 4,000 and 5,000 people derive a portion of their means of subsistence from this source. The population of the *Ernaad*, *Wynaad*, *Neddinganaad*, *Koormenaad*, *Calicut* and *Shernaad* Talooks, in which mines principally exist, by a Census taken in Fusly 1239 (1829-30) was 4,12,279, making the proportion of those engaged in or deriving subsistence from mining speculations only $\frac{1}{90}$ of the whole. Now from Caldclengh's Travels in South America, as quoted in the Quarterly Review* it is learnt that in *Chili*, a country rich in mines of gold and silver, and the population of which is 6,00,000; two-fifths of the people are engaged in mining. It may at first sight ap-

* Vol. xxxii. p. 147.

pear invidious to institute comparisons between *Malabar* and *America ;* but when we remember that a search for the precious metals has ever been a favorite speculation with men of all countries, and that there is no want of enterprize among the Natives of India when their own interest is nearly concerned, the small number of persons engaged in mining operation in Malabar, may lead us to form a low estimate of the quantity of gold in the country. Of the 4,000 or 5,000 persons said above to be connected with the mines, few or none indeed, gain their subsistence entirely by this means. It appears in evidence before the Committee, that in the search for gold they employ only these periods during which the weather interferes with the carrying on of agricultural operations. They resort to the beds of rivers in the dry season, and to the hills during the rains, whenever their leisure or inclination leads them, and no instance is known of a person deserting other employments for the exclusive search for gold, another presumptive proof of the general belief of the unprofitableness of the pursuit.

3. " No correct information could be obtained regarding the length of time during which gold mines have been opened in *Malabar.* It is pretty certain that Tippoo attempted to make them a source of revenue during his possession of the country. Mr. Sheffield in his letter which has already been alluded to, states ' that it has ' been well known from the earliest period that gold is produced in ' the province, and the collecting of it has been formed out in *Wy*- ' *naad* and the *Nelamboor* valley for the last forty or fifty years.' In the same document it is mentioned that the Honorable Mr. Duncan, Governor of Bombay, as far back as 1793—drew the attention of the local authorities to the gold mines. The celebrated Dr. Buchanan who travelled through Mysore in 1802-3, casually alludes to gold being collected in the *Nelamboor* valley, and the privilege of collecting it being farmed out to a Nair.* Dr. Whitelaw Ainslie in the first edition of his Materia Medica of Hindoostan published at Madras in 1813, gives an account of the places where gold is found in India which, as it is applicable to the present subject, may be here quoted with advantage. 'Gold-dust has been found,' says he ' in the bed of the *Godavery* and in *Malabar* in the bed of the river which passes *Nelamboor* in the *Irnada* district; it has moreover been procured in very small quantities in *Wynaad*, in the *Arcot*

*Travels in Mysore, vol. ii. p. 111.

District, and in the sand of the *Beypoor* river near *Calicut*. Though the sources are evidently numerous from which this valuable metal can be obtained in the Indian Peninsula, it would seem from the little interest they have hitherto excited, that none of them promised to be very productive.'* We have thus positive proof of the existence of some gold mines for at least forty years. Those at *Capul* have been opened by the Moplays within the last eight years, and those at *Teroomaly* not more than four or five.

4. "In an extract of a paper, dated 9th January, 1829, by Mr. Sheffield, it is stated that in 1801 the gold dust in the *Ernaad* country was farmed for Rupees 1,408-8-0. He mentions also that at the time of writing (1829) the privilege of gathering gold was formed out above the Ghauts for the sum of Madras Rupees 1,250, and below the Ghauts, in *Ernaad*, for Rupees 937-15-4, making a total of Rupees 2,187-15-4. Since 1803, a tax of 33 Rupees a year each has been levied on a certain number of *pauthies* or troughs employed in washing for gold. At present this amounts in *Ernaad* to Rupees 839, which is a falling off of 569 Rupees a year since 1801; and in *Wynaad* to Rupees 1,260. Besides this, the privilege of collecting gold in *Kadaloondy* has within the last two or three years been farmed for Rupees 108; which makes the whole amount now received by way of tax upon gold, paid to the Company, 2,207 Rupees. The smallness of this sum may be adduced as another presumptive proof of the little value attached to the gold mines in *Malabar*. Had their productiveness been considerable, it is not probable that it would have escaped the observation of the active and talented gentlemen who have at different times been employed in assessing the revenue of the province, more especially when we consider that a tax on the precious metals is the fairest possible, as when they are employed as currency it falls upon no body.† Accordingly we find that in the Spanish Colonies a seignorage of one-fifth was levied on the produce of the mines ‡ and Thunberg mentions that in *Japan*, which may in gold contest the palm with the richest country in the world, the Emperor received two-thirds of the quantity collected.§

5. "The Committee in the prosecution of their personal examination of the mines, assembled at *Nelamboor*, a village near the cen-

* Ainslie's Materia Medica of Hindoostan, 1st edit. p. 54. † Mills' Pol. Econ. p. 298.
‡ Mawes' Travels in Brazil passim. § Travels Vol. iv. page 103.

tre of the valley of that name already described, situated on the *Beypoor* river, about thirty miles in a direct line and in a nearly easterly direction from *Calicut*. Having there learnt from Lieutenant Nicolson, that he considered the mines of *Capul*, in the immediate neighbourhood, the best specimen of those in Malabar, they resolved to be guided by the result of their examination of them in forming an opinion of the rest; on the ground, that if they were found to be worth working, they would be the best to commence operations on, and if they were not productive enough to warrant any outlay for machinery, the reasoning applied to them would, *a fortiori*, be applicable to every other place where gold is said to be found.

" The mines at *Capul* are situated about five miles in a south-west direction from *Nelamboor*. The road to them passes through jungle, interspersed with patches of paddy fields which are crossed by causeways. The principal mine is on the side of a small hill which rises with a gentle acclivity to the height of about fifty feet, and which has been completely cleared. The soil is a light sandy clay, the laterite protruding through it in many places. The mine is an excavation about forty feet square, and reported to be about 45 feet deep. It is cut through the laterite which has been already described as the overlying rock of the district, and which is here traversed by veins of quartz in fragments varying much in size. The principal shaft was filled with water to the reported depth of thirty feet, but a small one which was kept free by chatties, was open for the inspection of the Committee. From the report of Lieutenant Nicolson, it appears that the Moplays generally pursue the veins of quartz, and wash the portions of rock and earth composing them, from a belief that they are most productive. The Committee had an opportunity of inspecting the process followed by the Natives in washing for gold. The ingredients removed from the mine are put into a small hollow tray or trough of an oval shape, and resembling in form a Turtle's shell called by the Natives a *Murriya*, submersed in water and agitated with the hand until all the earthy particles are removed. The larger stones are thrown aside, and by repeated washing there at last remains but a small portion of sand. The tray is now inclined to one side and water is poured in with the hand, the sand is gradually washed nearly away, leaving a small portion of a black colour, in which are seen a few minute grains of gold. The larger particles of the metal are removed, and those which are too small to be taken up by the hand are obtained by pouring in a drop of mercury

with which it immediately amalgamates, and from which it is afterwards easily separated by heat. The process with each tray or *Murriya* takes up from about twenty minutes to half an hour. The quantity found in each worked in the presence of the Committee was exceedingly small, but it proved to them satisfactorily, that gold did exist in the spot examined. Lieutenant Nicolson stated to them however that the most productive veins were in the principal shaft which was completely covered with water, and that fair specimens could not be obtained until this was cleared by pumps. Under these circumstances the Committee deemed it expedient to request Lieutenant Nicolson to remain in the neighbourhood of the mines until pumps should arrive from *Calicut* in order to procure favorable specimens of ore for their examination. His answer is given below* and will be more particularly noticed hereafter.

"The number of men employed at this mine was variously reported to be from 300 to 500 ; from the immense accumulation of waters we may presume that it had been altogether deserted by the natives for a considerable time. The washing before the Committee was carried on by a few of the Pioneers under Lieutenant Nicolson's orders.

"The Committee afterwards proceeded to a small hill opposite to the one above described, where in the midst of jungle they found numerous excavations varying in dimensions some of them apparently from ten to thirty feet in depth. They seem to extend over a space of ground equal to about a square mile. They are worked only during the rains as the want of water presents operations being carried on in them during the dry weather. Unlike the one first described these are confined to the alluvial deposits on the surface, and do not extend into the laterite.

"Next morning the Committee proceeded to examine some mines situated in the bed of the *Beypoor* River near *Mambaat* about seven miles in a westerly direction from *Nelamboor*. They found extensive excavations, from twenty to thirty feet in depth in a bank apparently thrown up by the rivers when swollen by the rains on one side of its channel. The superstratum consists of sand and gravel, below which are large nodules of Quartz and Gneiss, then occurs a

**Extract from Lieutenant Nicolson's letter, dated* 13*th March*, 1833.

"I beg however to solicit the consideration of the Committee as to the lateness of the season and my dear bought experience that there is no remaining with safety in these jungles beyond the end of March, until when, my health permitting, all the activity i my power may be relied upon."

stratum of sandy loam in which the gold is found diffused in grains. It is said that about 250 Moplays are usually employed in searching for it during the dry weather. About fifty or sixty were at work when the Committee visited it, and they had an opportunity of examining the operation of washing the soil on a larger scale than was exhibited at the *Capul* mines. Instead of the small Trays or *Murriyas*, troughs varying in length from five to seven feet and somewhat more than a foot in breadth, properly called *Pauthies*, are placed over a running stream or small artificial nullah, one end being raised somewhat higher than the other. These are filled with the earth, which is washed by water being constantly poured in at the raised end, and at the same time freely agitated with the hand. Near the other extremity small pieces of bamboos are laid across to prevent the grains of gold being washed away with the earthy particles. The large stones are thrown aside and when nought but sand remains, it is removed into the small trays, and the rest of the operation is the same as that before described. The grains were collected by means of a drop of quicksilver, the amalgam was afterwards wrapped in rag and placed between two pieces of burning charcoal, the heat of which dissipated the mercury and left the gold in a state of purity. The Committee were informed that the various mines formerly mentioned as worked in the beds of rivers, resemble the one above described. During their stay at *Nelamboor* they had also an opportunity of ascertaining as far as one experiment went, the quantity of gold contained in a determinate weight of the earth taken from the mines of *Capul* and *Mambaat*, and the following is the result:

*A.* Two maunds or 66 pounds of the earth from the upper stratum of the *Mambaat* mine being washed, produced $\frac{1}{4}$ of a barley corn, value $\frac{1}{100}$ part of a Rupee. Touch reported by the Company's Gomastah, $9\frac{1}{4}$. Time occupied in washing, 20 minutes.

*B.* Two maunds of the lower stratum produced a still smaller quantity.

*C.* The same quantity of the red earth from *Capul* produced one grain. Time occupied in washing alone, 50 minutes.

*D.* The same quantity of the red earth from *Capul* produced one grain. Time occupied in washing alone, 50 minutes.

"On this subject it may be allowable to quote the following note from Professor Jamieson's Mineralogy. 'The sand of any river is worth washing for the gold it contains, provided it will yield twenty-four grains in a hundred weight, but the sand of the African rivers of-

ten yields sixty-three grains in not more than five pounds weight, which is in the proportion of fifty times as much.'*

6. "The quantity found by one man per day, by the rude methods of working above described, has been variously stated, and it must be expected to vary according to the industry of the parties, the degree of productiveness and other obvious circumstances. The Natives examined by the Committee state it to be about two grains daily. Lieutenant Nicolson in his answers says, a good workman will collect six grains a day, but mentions the quantity collected by the Pioneers employed under him to be only three grains. They are inclined to think however from all that has come to their knowledge, that one-third of a gold fanam or two grains is a fair average.

"As in the course of this Report repeated allusion is made to the new and old gold fanam, as a measure of weight and value it may be useful to state here the proportion they bear to the more usual standards. The average weight of a new gold fanam is six grains nearly and eighty may be reckoned to the ounce Troy. The touch is $46\frac{7}{8}$ and the average net mint value of 100 pieces is Rupees 24-8-11. The average weight of the old gold fanam is about 5·79 grains; the touch is $47\frac{19}{48}$, and the mint value of 100 pieces is Rupees 24-7-3.

7. "The quantity annually produced is also difficult to be determined. The proverbial unwillingness of a native to state his wealth and the jealousy more especially regarding any interference of the English with the mines, render it almost impossible to gain any correct information on the subject. The quantity sold in the different bazars in *Malabar* and the adjacent provinces, if it could be possible to ascertain it, would be some criterion to guide a calculation, but the Committee have been unsuccessful in their inquiries on this point. One of the most respectable natives examined by the Committee states the annual quantity at forty thousand new gold fanams weight or five hundred ounces. Lieutenant Nicolson says that seven hundred Moplays would collect eight ounces a day. The Gomastah employed by Government to buy up gold asserts, he could purchase about one thousand gold fanams weight in the neighbourhood of *Nelamboor* alone, but from his price being low, this is but a small proportion of the whole produce. Mr. Sheffield mentions that he was informed the annual produce below the Ghauts was 5,200 gold fanams weight, and in Wynaad 6,000, making the total 11,200 or

* Volume III. p.p. 58, 59.

140 ounces troy! Amidst these conflicting statements, a calculation founded on data already admitted, offers the only means of forming even a guess at the actual annual produce. Assuming therefore 1,000 persons to be the number employed in working the mines throughout the whole Zillah, the average produce of each man's labour a day to be $\frac{1}{3}$ of a gold fanam's weight, and the average time each man works to be exactly half the year, the total produce will amount to nearly 61,000 gold fanams weight, or 750 ounces, which at the rate of 35 Rupees an ounce will be worth Madras Rupees 26,250 per annum. From various circumstances brought to the notice of the Committee, and more particularly from the facts which will be adduced in the next paragraph, this is probably far above the reality, but even considering it to be near the truth, it is but an insignificant quantity when diffused throughout so large a population as that of *Malabar*, or when it is compared with the total produce of the globe which is reckoned at a million and a quarter of ounces.

8. " The condition of those connected with the mines in the absence of more direct evidence, will also enable us to form some opinion of their productiveness. Little stress can be laid on the condition of the miners themselves. The accounts of all travellers in America agree in stating the portion of the population employed in the search for gold, to be invariably the poorest and most miserable. In this country, as has been already stated, mining is not pursued as an exclusive occupation: the time not occupied in agriculture is given up to it by a portion of the inhabitants. But these are not in more comfortable circumstances than their neighbours, so far as can be known from the state of their houses, their dress or ornaments. They seem to be enabled merely to purchase a larger portion of Tobacco, Salt and Betel, which to them are actual necessaries of life. Not an instance is known of a person becoming rich by mining. The *Tiroopaad* or petty Rajah of *Nelamboor* who has a large extent of country, his own property, and who pays a tax to Government for the privilege of mining, is said to have acquired a considerable portion of his wealth by the gold produced on his estate. Every grain found is so much gain to him as he exclusively employs his slaves, whom he is obliged to feed at any rate, in the search, and from all accounts he is a hard task-master. His case therefore cannot be considered a fair exception to the above statement of the general poverty of those connected with the mines. Nor can this be owing to the want of industry on the part of the

Moplays and others. The large excavations already described as having been made by them at *Capul*, and the difficulties they have to contend with in keeping the shafts free from water show their perseverance in the search. It may here be asked, why if the profit of mining be so trifling, they continue to employ their labour in this manner? It can only be explained to arise from that natural eagerness which men in all countries show to enter into mining speculations, and by that 'unaccountable infatuation' which often prompts men to desert even the 'less arduous and more wholesome labours of agriculture' for the search after gold and silver.*

"Had the productiveness of the mines been considerable, it is highly probable that in a country where labour is so cheap as in *Malabar*, where a cooly can be hired for a Pagoda a month, and where a thirst for gain is a well known feeling of a large portion of the inhabitants, some person possessed of capital would have invested it in working them—not an instance however is known of a person employing coolies for this purpose. One or two monied men indeed are in the habit of advancing small sums to the workmen, charging interest on the same and buying up the gold at a certain price. But these men though they must be well aware of the actual quantity yielded, have never entered upon the speculation themselves; and we can only ascribe this to a conviction on their part of its unprofitableness.

"In the foregoing short statement of the results of the inquiries regarding the past productiveness of the mines, it will be seen that though found over a large extent of country, the quantity of gold so far as is yet known is in no place great, that the number of people employed in mining bears a very small proportion to the total population of the districts in which gold is found, that those moreover are principally cultivators and coolies, who in this search employ only the time not occupied in agriculture, that the mines though known for the last fifty years have never attracted any marked attention, that the tax levied on them has been trifling, and that in one district at least it has been considerably reduced, that the richness of the earth in the precious ore is far below that which is reckoned encouraging in other countries, that the quantity found by one man daily is barely sufficient to furnish him with the necessaries of life, that the quantity annually produced is trifling when compared with the extent of territory and the population, and that no instance has occurred of native

* (Caldcleugh's Travels in South America: loc. cit.)

capitalists having engaged in the speculation by employing coolies, on their own account. These considerations weigh powerfully with the Committee in giving it as their decided opinion, that the productiveness of the mines is by no means such as to warrant entering upon any operations upon them on a grand scale with European Machinery. They are aware that in this decision, they differ widely from Lieutenant Nicolson. They are far from wishing to accuse that gentleman of any intention to mislead; on the contrary they consider that he has been actuated by a desire to benefit the Government under which he serves. But at the same time they may be allowed to remark that his sanguine and enthusiastic temper seems to have led him to form his opinion of the value of the mines in *Malabar*, more by his wishes than by the facts before him. He has looked on the bright side of the question on all occasions, has always taken the highest average as a guide for his calculations, and has overlooked circumstances, which if properly considered would have convinced him of the futility of his speculations."

II. On the subject of the Machinery required and the expense of working the mines it is unnecessary to follow the report. The Committee estimated the cost of the former at 19,000 Rupees, one item of which—a Steam Engine with buildings—alone amounted to 12,000 Rupees, or including cover for the workmen 20,000 Rupees for the *Capul* mine.

In calculating the produce of the same mine they assumed from the fact already ascertained of the produce of one man's unaided labour being $\frac{1}{3}$ of a gold fanam or two grains per diem, that with machinery it might amount to 10 grains which with 100 men would be 1,000 grains a day. "The principal advantage of Machinery" they observe "lies in the facility of keeping the shafts free from water, the rapidity of bringing the earth containing the gold to the surface, and the washing of a larger quantity at once." They supposed therefore that one man might in this way accomplish the labour of five, and they quote the experience of the South American mines that the application of machinery had trebled the quantity obtained without it. Taking the number of working days then at 24 in the month and not reckoning for several minor items, such as the price of mercury for amalgamating, &c. they give the result of their estimate in the following Table:

**Dr.** *Per Contra.* **Cr.**

| Dr. | Rups. | A. | P. | Cr. | Rups. | A. | P. |
|---|---|---|---|---|---|---|---|
| To interest at 20 per cent. per annum, on 20,000 Rupees .................... | 4,000 | 0 | 0 | By produce of 100 Men at the rate of 10 grains per day, each working 24 days in the month at an average throughout the year reckoning the price of Gold at 35 Rupees per ounce .................... | 21,000 | 0 | 0 |
| ,, Pay of 100 men at 3½ Rupees per mensem, for one year .................... | 4,200 | 0 | 0 | | | | |
| ,, Hire of 60 Bullocks at 5 Rupees each per ditto, for ditto .................... | 3,600 | 0 | 0 | | | | |
| ,, Iron, Timber, Smiths, Carpenters, &c. at 350 Rupees per mensem, for one year, | 4,200 | 0 | 0 | | | | |
| ,, A European Superintendent at 300 Rupees per ditto, for ditto.. .......... | 3,600 | 0 | 0 | | | | |
| ,, One Assistant ditto at 50 Rupees a month, and 5 Maistries at 10 Rupees each per ditto, for ditto.......... .... | 1,200 | 0 | 0 | | | | |
| | 20,800 | 0 | 0 | | | | |
| To balance in favor of the Mines in a year, | 200 | 0 | 0 | | | | |
| Total Rupees.. | 21,000 | 0 | 0 | Total Rupees.. | 21,000 | 0 | 0 |

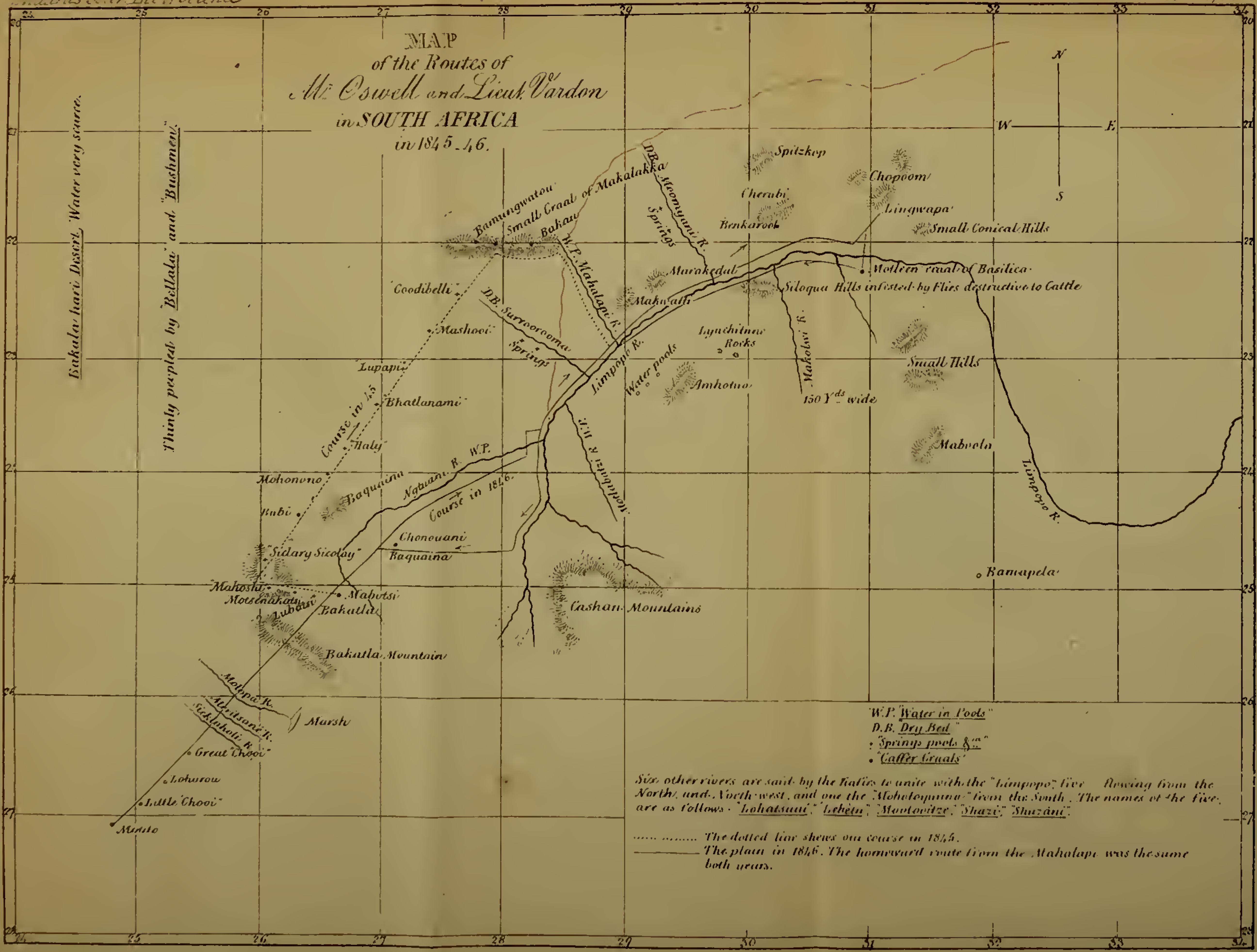
III. With regard to the utility of sending to England for Machinery to work the mines, the Committee state that, "they consider they have clearly proved that the productiveness of the mines is by no means such as to warrant the outlay of a considerable sum, with a very doubtful prospect of profit. But even did the precious ore exist in such quantity as to realize the golden dreams of the most enthusiastic speculator, the unhealthiness of the country in which the mines are situated would weigh as a powerful objection on the minds of the Committee, against recommending the purchase of expensive machinery to work them. In the deep forests and jungles of *Malabar*, during six months of the year, from April to October, a fatal form of fever arising from Miasmata, is apt to attack Europeans who venture to reside in them. Sufficient proof of this has been obtained and a forcible one exists in the letter marked No. 5 from Lieut. Nicolson.* That gentleman has been thrice attacked with fever, and on the last occasion his life was despaired of for several days. Indeed the Committee doubt if any European of skill and acquirements in science, sufficient to enable him to superintend the operations of mining, could be induced, for any salary, to remain in their neighbourhood during the whole year.

"The very time of his absence too, would be that in which the mines could be most conveniently worked from the constant supply of water, and when also the machinery would be most likely to get into disrepair from exposure to the violence of the monsoon. Instances are not wanting to show how soon machinery in this country left under native management becomes totally useless, nor could natives of respectability from other parts of India be induced to undertake its superintendence, for their dread of the jungles exceeds that entertained even by Europeans. The Committee repeat that if every other objection were done away with and proved to be untenable in all points, this consideration alone would induce them to dissuade Government from entering upon the speculation.

"Naught now remains to be remarked on by the Committee, except Lieutenant Nicolson's statement of the existence of gold on the *Neilgherries*, and his suggestion of the propriety of continuing the search in that direction. It has been already surmised that the original deposits of the precious ore are to be found in the *Koondah*, *Mookoorty*, and *Neilgherry* ranges, and if they were discovered at a suf-

* See Note at page 173.

NATURAL HISTORY


MAP
of the Routes of
Mr. Oswell and Lieut. Vardon
in SOUTH AFRICA
in 1845-46.
N
W
E
S
Bakalahari Desert. Water very scarce.
Thinly peopled by "Bellala" and "Bushmen".
Bamungwatou
Small Craal of Makalakka
Bakau
W.P. Mahalape R.
D.B. Moonyani R.
Springs
Spitzkop
Chopoom
Cherubi
Lingwapa
Benkarook
Small Conical Hills
Marakedal
Makwalli
Motleen craal of Basilica
Siloqua Hills infested by Flies destructive to Cattle
Coodibelli
D.B. Surroorooma
Springs
Mashooi
Lupapi
Bhatlanami
Course in 45
Haly
Limpopo R.
Water pools
Amhotno
Makolsi R.
150 Yds. wide
Small Hills
Mabvolo
Limpopo R.
Mohonono
Baquaina
Ngwani R. W.P.
Course in 1846.
Bubi
Chonouani
Baquaina
Sidary Sicolay
Mahoshi
Motsenahats
Lubaisi
Mabotsi
Bakatla
Cashan Mountains
Bamapela
Bakatla Mountain
Molopa R.
Meritsane R.
Sicklaholi R.
Marsh
Great Chooi
Lohorow
Little Chooi
Mosito
W.P. "Water in Pools"
D.B. "Dry Bed"
"Springs pools &c."
"Caffer Craals"
Six other rivers are said by the Kafirs to unite with the "Limpopo"; five flowing from the North, and North-west, and one the "Moholopuma" from the South. The names of the five are as follows: "Lohatsuui", "Lebetu", "Mootovitze", "Shazi", "Shuzani".
The dotted line shews our course in 1845.
The plain in 1846. The homeward route from the Mahalape was the same both years.

ficiently great elevation, the argument founded on the unhealthiness of the country would not of course be applicable to them. But no proof has been adduced before the Committee, of their existence ; no veins have yet been traced in these mountain masses, and Lieutenant Nicolson rests his assertion on the vague report of a native, communicated to him in a letter.

"The Committee on mature consideration of all points and guided more particularly by the conviction on their minds of the usual unprofitableness of speculations in gold mines, derived from a careful perusal of various works on the subject, do not feel justified in recommending the adoption of Lieutenant Nicolson's suggestion."

On receipt of this report the Government, under date 25th October, 1833, ordered the search for gold to be abandoned—a resolution which was approved by the Court of Directors with the following pithy, addition, "that if the Government had directed these inquiries to be made before they authorized the commencement of any operations, a considerable expense would have been saved to them."

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## VII. *Notice of an Expedition into the interior of Southern Africa, by* Mr. Oswell *and* Captain Vardon, *with a sketch of the course of the* Limpopo, *and a Figure of a supposed new species of Rhinoceros.*

We have much pleasure in presenting our readers with the accompanying sketch-map, for which we are indebted to Mr. Oswell of the Civil Service, showing the extreme points to which he penetrated in the course of two expeditions into the interior of South Africa made in search of game in 1845 and 1846. On the first occasion accompanied by Mr. Murray, he reached the *Bakaa* mountains and returned by the valley of the *Limpopo*. This line nearly coincides with the track of Mr. D. Hume in 1830. In his next journey he was joined by Captain Vardon, and they together explored the course of the *Limpopo* to a greater extent than had been done by any previous travellers. Mr. Oswell was at first led to suppose that the stream pursued a more northerly course, [indicated by the red line in the map,] and he had placed their turning point in the *Lingwapa* mountains somewhere between the 20th and 21st ° S. Lat. But subsequent consideration and the result of a communication from Mr. Living-

stone, the enterprising Scotch Missionary in *Caffraria*, induced him to exhibit the direction of the river as it now stands. "This sketch" observes Mr. Oswell "is not supposed to be strictly accurate. We "laid down the course of the river *Limpopo* as correctly as we could "from the tops of hills, &c., with a compass, but having no other "instrument we are aware that many errors may have crept in and "only hope that others, more carefully provided, may some day or "other give the world a better. The present will at all events "serve to show the wanderer in these parts, where water may be "obtained at a distance from the river and information such as this "even, is not to be despised in Africa."

The *Bekaa* and *Bamungwatow* tribes, whom Mr. Oswell visited in his first excursion, mentioned three other people as living to the north of them, viz. the *Makalakka*, *Mancupani* and *Mashuna.* They were also familiar with the existence of the great Lake and had frequently visited it. They described it as lying in a W. N. W. direction from their location, at a distance of 12 or 14 days journey for a man on foot, (which would be about 300 miles,) or a month with a waggon.

Mr. Oswell adds with reference to the sketch-map, "The lines dotted and plain mark the track of the waggons, but the country was well quartered on horseback for 40 or 50 miles on either side. The *Limpopo* is supposed to reach the sea at or somewhere a little to the North of *Delagoa Bay.*"

It was on the banks of the *Makólwé*, an important tributary of the *Limpopo*, that the travellers first met with the singular animal of which we have given the accompanying figure, the fidelity of which is attested by Mr. Oswell. He describes it as resembling generally the white Rhinoceros *(Rh. Simus)* "except in the formation of the horn, which is longer, much straighter and curved, though but slightly, in exactly the contrary direction: the two specimens of the horn which we brought from the interior, are abraded at the points, on the lower sides, probably from coming in contact with the ground whilst the animal is feeding. When running at speed also or when alarmed, it carries the head very low, as do likewise the other species, and the horn then standing nearly straight out from the nose with a trifling curve downwards, may occasionally strike or rub against the inequalities of the ground."

"From the circumstance of the *Quebaba* being found in the same

BRITISH MUSEUM

neighbourhood, and from its general resemblance to the White Rhinoceros, we at first supposed the peculiarity of the horn to be merely a malformation, but the fact of five having been seen, two of which were shot,—of the *Bechuana* who inhabit the country in which the specimens were obtained, knowing the animal well under a distinct name, and describing it as frequently to be met with, though by no means so common as the other kinds,—together with the circumstance of its being unknown to the south of the Tropic, though the common white Rhinoceros is there found in abundance,—caused us to change our opinion and to consider it as certainly a distinct species." The name *Quebaba* is that by which the *Bechuana* distinguish it from the common white species which they designate *Chakuru*,—the *Mahuhu* of the *Matabili.* Concurring in opinion with Mr. Oswell, that the above facts render the existence of the *Quebaba* as a distinct species, highly probable, we have named it provisionally after its discoverer *Rhinoceros Oswelli.*

In the same neighbourhood they fell in with a most destructive species of Gadfly, which stung the cattle and horses to madness, and in many instances produced such painful sores, as to occasion the death of the poor animals.

We hope to be able to add some farther details of this interesting expedition on a future occasion from Captain Vardon, who has kindly promised to send us a communication on the subject.

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## VIII. *Memoranda regarding a Boring executed on the Sea Beach, at Madras, in the Months of July, and August,* 1845, *under the orders of the Pier Committee. By* T. G. Taylor, Esq.

*Wednesday*, 16*th July*, 1845.—A convenient site was selected nearly opposite the Master Attendant's Office at about 30 yards from the margin of the sea and at about 10 feet within the bulwark; this part of the Beach was found to be 13 feet above the lowest low water level and $8\frac{1}{2}$ feet above the highest spring tides.

First day, 10 feet. *Thursday*, 17*th.*—Commenced boring, and on leaving off in the evening found the depth attained to be 10 feet, the soil was dry and extremely uniform in its composition, being ordinary

sand during the day, one small sea shell and two agate pebbles were met with.

Second day, 13 feet 6 inches.

*Friday, 18th.*—The sand was found to be moist at the commencement, and to be freely mixed up with water as the boring proceeded, so that much time was lost in baleing out the accumulating water with the water cylinder. Notwithstanding which a depth of 13 feet 6 inches was arrived at by the evening.

Third day, 17 feet 6 inches.

*Saturday, 19th.*—On commencing operations this day, there was four feet of water in the hold, by reason of which, the auger, although penetrating to a depth of from 12 to 14 inches at each boring, nevertheless, on being brought to the surface, was found to contain but a very inconsiderable quantity of sand; and on being again lowered, 12 out of 14 inches before *apparently* gained was now necessarily lost. It would in fact appear, that the auger although well adapted to boring, was, nevertheless under the present circumstances, not well fitted for removing the sand excavated; a vigorous application of the water cylinder, however, enabled us by the evening to arrive at a depth of 17 feet 6 inches. The soil both to-day and yesterday was extremely uniform, being a coarse sea sand, with here and there one or two minute pieces of broken shell. The borer, from the commencement had been continued in action until the force of four men was insufficient (by reason of the depth attained) to produce further movement, until in fact the auger became *jammed;*—this uniformly occurred after excavating from 12 to 14 inches.

Fourth day, 23 feet, 0 inches.

*Monday, 21st.*—We had now eight feet of water in the hold: hitherto the auger had been accompanied in its downward progress by 2 nine inch protecting cylinders of Iron (placed end on end,) each of 9 feet in length; these being very heavy, a small force only had been necessary in addition to their own weight to make them keep pace with the auger, but we now begin to find that increased depth renders this a matter of difficulty—by the evening we had arrived at a depth of 23 feet; but the protecting cylinders had stuck fast. The soil,—ordinary coarse sea sand, towards evening was distinguished by being mixed up with minute glittering particles (probably Mica.)

Fifth day, 24 feet 3 inches.

*Tuesday, 22nd.*—We had now $12\frac{1}{2}$ feet of water in the hold—continued hammering—lowered the pro-

tecting cylinder nine inches, after which all attempt at sinking them deeper was given up and the auger and water cylinder continued in action throughout the day. The soil—coarse sea sand,—as hitherto; and, from the quantity brought up a depth of 28 feet should have resulted, but at no time during the day did we exceed a depth of 24 feet 3 inches, making it plainly appear, that although sand may be excavated until the whole Beach be undermined, still a greater depth than that now arrived at cannot be attained without the protection of a cylinder to accompany the auger; notwithstanding this, a depth of 14 inches was all that could be reached by the auger when worked by five men—showing, that the soil although permeable to sea water, is still capable of resisting in an eminent degree the advance of solid bodies.

Sixth and seventh day, 33 ft. 0 in.

*Tuesday*, 29*th*, *and Wednesday*, 30*th*.—Having completed the manufacture of an Iron cylinder of 23 feet in length by 6½ inches diameter, it was lowered within the 9 inch cylinders hitherto employed, and boring recommenced. In the course of the day, as the smaller cylinder began to descend, the larger one likewise began gradually to settle, and during this and the following day (in proceeding from 24 to 34 feet) the two cylinders continued to advance simultaneously with the progress of the boring.

Eighth day, 34 feet 10 inches.

*Thursday*, 31*st*.—The cylinders had becomes luggish in their movement and consequently a corresponding small depth of boring only was effected, viz. (1 foot 10 inches) although a large amount of sand had been brought up by the water cylinder.

Ninth day, 44 feet 3 inches.

*Friday*, *August* 1*st*.—The large amount of excavation, effected yesterday, rendered the descent of the cylinders this day most decided. The soil consisted of layers of sea sand with broken shells and stiff black mud;—the borer was unable to penetrate beyond a depth of 10 inches into the soil, notwithstanding which, the progress made by the water cylinder was most rapid, in as much as a depth of 9 feet 5 inches was gained during the day, the cylinders settling a little but not quite keeping pace with the borer.

Tenth day, 47 feet 3 inches.

*Saturday*, 2*nd*.—The larger cylinders advanced very sluggishly to-day, and notwithstanding a large amount of excavation was effected we had only gained three feet during the day, or had arrived at 47 feet 3 inches from the surface soil consist-

ing of sea sand and minute broken shells with a larger proportion of black mud—small cylinder, which had not moved, only reaching to 42 feet, or 5 feet 3 inches short of the boring.

Eleventh day, 48 feet 3 inches.

*Monday, 4th.*—In the interval from Saturday night to Monday morning the large cylinders had sunk about 2 feet, and in the course of deepening the pit between 7 and 10 A. M. a further sinking to the amount of 18 inches took place. On sounding, it appeared that 5 feet 3 inches of soil had made its way into the boring,* or up to the lower edge of the small cylinder since Saturday night. On using the water cylinder the whole of this accumulation was removed in little more than an hour, and at 11 A. M. (depth 48 feet 3 inches) it appeared that 6 feet 3 inches had been gained in 1 hour 45 minutes, further progress was now prevented by the surface soil having fallen in at the top in consequence of the sinking of the upper cylinder. The black mud above alluded to, which seems to merit particular attention, commences to make its appearance at about a depth of 35 feet, and although at this point its amount is small in comparison with the sand with which it is mixed up, still it appeared to modify to some extent the advance of the cylinders, at a depth of 42 feet the soil had become extremely dark coloured, and here for the first time since the commencement of the boring we were able to make a considerable advance with the borer (to the amount of 6 feet) beyond the end of the cylinder, the tenacity of the soil being such as to arrest its further progress. The auger employed during the latter part of the boring, although smaller than that used at its commencement, could with difficulty be screwed into a depth of 10 inches, showing that in its natural or compressed state the soil was well calculated to withstand pressure or other imposed force.

From a rough examination of the mud at the depth of 47 feet, it appeared to consist of 20 per cent. of sea sand, the remainder being made up of Aluminum, Carbonate of Lime and Humus, but the mechanical qualities of the soil rather than its chemical composition being the object of inquiry, no more accurate analysis has been thought necessary.

* This breaking down or infiltration of the soil into so large an aperture is a result which might naturally be expected to occur under the circumstances in any alluvial soil however stiff its composition.

## *Biographical Memoir of the late* William Griffith, Esq., F. L. S., *Assistant Surgeon, Madras Establishment.*

The cessation of this Journal for nearly two years has prevented an earlier notice of the subject of the following Memoir. It is not however too late to record a tribute to the private worth and public fame of one, whose connection with this Presidency and service, we have justly reason to be proud of. Genius confers glory not only on its possessor but on all related to him, on his country—his family—and on the community to which he more especially belongs. Such an interest we feel entitled to claim in the memory of William Griffith, who, unpatronised and unbefriended, zealously devoted himself to the study of nature and to a laborious course of physical research, by which he achieved a reputation in the higher walks of science, more readily appreciated by the philosophers of Europe* than acknowledged (until too late) by his countrymen in the East. And this too, derived from the first fruits of his exertions only,—cut off at the early age of 34,—before time was allowed him to reap the rich harvest of his many toilsome journeys and patient investigations!

William Griffith was born at Ham in Surry sometime in March 1810, and entered the service of the East India Company as an Assistant Surgeon on the Madras Establishment on the 24th September, 1832. From his earliest boyhood he evinced a taste for Botany, the pursuit of which was much encouraged in the family of the private Tutor, where with his brothers, he received the first rudiments of his education. When more advanced in years, he was in the habit of traversing the country with a wallet at his back, in quest of plants, and always returned with large additions to his *herbarium*. His more mature studies were completed at the London University, where he continued to display the same predilection for Natural History and particularly for his favourite branch of it, which he cultivated under the instructions of Robert Brown and Lindley, and obtained the Linnæan Gold Medal of the Society of Apothecaries, in the Botanical class of 1830. His first service after his arrival in India, was in medical charge of the military post at Mergui, but he did not long remain under the orders of his own Presidency. In 1835 he was de-

* He was, without any solicitation on his part elected a Member of the Imp. Acad. of Bonn; of the Roy. Acad. of Sciences of Turin; of the Roy. Botanical Society of Ratisbon, &c.

puted by the Supreme Government in company with Drs. Wallich and M'Clelland to examine the vegetable productions of Assam and more particularly to inspect the tea-plants said to be indigenous to that province, on which he furnished a report of great value and full of scientific research. Here he attracted the notice of Captain Jenkins, Commissioner in Assam, who begged that he might be permanently attached to the Agency, and shortly afterwards, on the 15th October, 1836, deputed him to explore the Mishmee mountains and the valley of the Burrumpootra or Lohit, from which expedition, (a sketch of which was printed in the VI. Volume of the Journal of the Asiatic Society,) he culled a rich botanical harvest. He next proceeded with Major White the Political Agent in Upper Assam to meet certain Burmese Commissioners on the boundary of the two territories, for the adjustment of various frontier disputes, but after two fruitless endeavours to accomplish this object, Major White relinquished the attempt as hopeless. Mr. Griffith however determined to persevere, and on the last occasion, in the early part of 1837, proceeded alone from Suddya, into the Burmese territory, with the hope of joining Doctor Bayfield, who had been directed to advance simultaneously from Ava to the place of rendezvous, in company with the Burmese officers. After numerous difficulties and dangers his perseverance was rewarded by success. He met Doctor Bayfield, accompanied him back to Ava, and returning thence by way of Rangoon with despatches from the Resident, proceeded to Calcutta where he arrived in June, just as the news of his assassination had been made public, from official information transmitted to the Government two months before.

The embassy to Bootan under Major Pemberton was on the eve of departure. He was appointed to it as medical officer, but indefatigable in the pursuit of knowledge, he proceeded in July, in advance of the party, to complete his examination of the Kasyah Hills, after having in the short interval preceding his departure, arranged his collections, rich both in botanical and zoological acquisitions, and drawn up an interesting memoir of his adventures for the Government. He joined the embassy at Goalpara and continued with it from the 21st December, 1837, when it set out from Gowahatti till its close. His account of their proceedings is contained in a Journal published in the VIII. Volume of the Journal of the Asiatic Society.

In November, 1839, within four months after his return to Calcutta,

he joined the Army of the Indus and thoroughly investigated the botany of Affghanistan, not neglecting at the same time its zoology, meteorology and statistics, for the illustration of all of which, he amassed copious materials. It was at this period that his naturally strong constitution, shattered by the privations of his former journeys, received a severe shock from illness brought on by indefatigable devotion to his pursuits, and the attack was so severe as at one time to lend currency to a report of his death. Returning to India in 1841, he resided for a short time at Simla and from thence paid a visit to Jubbulpoor, where his brother was then stationed and where his experienced eye detected a new character of vegetation, so different from the regions he had already examined, as to make him regret deeply the necessity that obliged him to leave the valley of the Nerbudda unexplored. In August of the same year he was appointed Civil Surgeon at Malacca, but a twelve month had scarcely elapsed ere he was recalled to take charge of the Botanical Garden at Calcutta, and to act as Professor of Botany at the Medical College (in August, 1842) during the temporary absence of Dr. Wallich at the Cape. On being relieved in December, 1844, by the Superintendent's return he rejoined his humble appointment in the Straits, but had scarcely arrived there when he was attacked with a fatal illness and fell a victim to disease of the liver on the 10th February, 1845.

From this rapid sketch it will be seen that his whole life was one continued round of unremitting and laborious action which left him with scarce a moment's leisure for the generalization of his discoveries. Yet these were not neglected. The able reports of his political duties submitted to the Government of India, and the scientific memoirs that have appeared in the pages of the Linnæan transactions, in those of the Agri-Horticultural Society, in M'Clelland's Journal of Natural History, &c.—papers furnished in the brief intervals of his several journies, at the same time that he was occupied in the packing and transmission of his collections to the East India House, often whilst labouring under illness the effect of fatigue and exposure,—sufficiently attest his industry and zeal. In addition to all this he kept up an extensive correspondence both Indian and European, the latter including the first Naturalists of the age,—and such names as Mr. Robert Brown, Sir W. Hooker, Dr. Martius, Professor Lindley, Dr. Nees von Esenbeck, M. Decaisne, Mr. Solly, Dr. Wight, Mr. Lemann, &c.

It appears to have been the great object of his ambition to have

given a complete view of the *flora* of Southern Asia. For this his own personal researches had furnished him with an immense mass of new material, and it is deeply to be deplored that he was not permitted to accomplish his design. It can hardly be expected that any other person will be able to bring to the task an amount of scientific knowledge and individual experience, at all approaching the extent, to which these eminent qualifications were combined in him. For he was no common observer of superficial forms or mere collector of isolated facts. He had penetrated deeply into the unexplored arcana of vegetable physiology. His patient and assiduous microscopic investigations of the structure and functions of plants had enabled him to throw new light on the economy of vegetable life. From his own personal observations he had noted the geographical distribution, the climatology and other characteristics of the various classes of plants from the Paropamisan Mountains to the Golden Chersonesus. The few admirable treatises on detached subjects which he found time to give to the world, serve to show how great would have been the value of his discoveries and speculations when applied to a larger field.

Added to these eminent philosophical qualities he possessed in a high degree, that sagacity and sound judgment which enabled him to form correct views of the common affairs of life. Warned by the symptoms of smouldering discontent which his habits of observation detected during his excursions among the rude tribes beyond the Indus, he early foresaw and made known to the higher authorities, the probable results of the line of policy pursued in Affghanistan,—which led to the fatal tragedy of Cabul. But his warnings, uttered during the spring tide of success, proved unpalatable and did their author no good.

In private life his kindness of heart and amiable disposition gained him the affectionate regard of all who knew him, whether equals or dependants. The love he inspired in the breasts of those who were more particularly honored with his friendship is strikingly apparent in the language of the various testimonials to his worth which appeared after his death. The natural ardour of his temperament, which induced him to brave every risk and privation in the furtherance of his favorite pursuits, led him to join in the assault of Ghuzni, for which he received a medal, and his contempt of danger frequently brought him into hazardous collision with the people of the uncivilized tracts which he was engaged in exploring.

It might have been supposed that the services of such a man would not only have been eagerly employed by the Government he served, but would have led to honor and emolument and to the enjoyment of that leisure so necessary for the elaboration of philosophical speculations. Such however was not the case. And this is the more extraordinary as the latter years of Mr. Griffith's life were passed under the auspices of a nobleman who more than any other Governor General extended his patronage to scientific pursuits. Whether it be from prejudice or indifference or ignorance or from whatever other cause, certain it is, that such avocations are considered to form the peculiar province of foreigners and to be altogether unsuited to the English character. While the rare merits of Mr. Griffith were overlooked and he was painfully pursuing his unaided researches on the pittance of an Assistant Surgeon's pay, a foreigner of infinitely inferior pretensions was placed at the head of a scientific expedition to the Tenasserim Provinces on a salary of 1,300 Rupees a month with every collateral support and assistance.

It is from the same cause that notwithstanding the unparalleled facilities afforded by British domination in India, the harvest of discovery has been so largely reaped by strangers whilst Englishmen have been content to look supinely on. Hence the just celebrity attaching to the names of Sonnerat, Leschenault, Duvaucel, Diard, Delessert, whose labors were promoted and encouraged by their own Governments and by the learned societies to which they belonged. While during the same period the indifference of scientific bodies and public men among ourselves, overlooked the opportunities of turning to account, the talents and exertions of a Buchanan, an Anderson, a Jack, a Griffith, a Hodgson.

The evidence borne to Mr. Griffith's merit since his death, has been as general as the regret for his untimely loss has been sincere and deep felt. His friend and fellow laborer Dr. M'Clelland at once announced the abandonment of the Calcutta Journal of Natural History on account of the loss of its most able supporter and proposed to devote the unsold copies to the formation of a fund for the publication of his extensive Manuscripts. He was subsequently however prevailed on to continue the publication, and he soon afterwards published the Memoir of his life, which couched in language of generous enthusiasm, appeared in the IV. Volume of the Agri-Horticultural Society's Journal.

The *Friend of India* announcing the melancholy intelligence of his death observed that "in him the science of Botany has lost one of its most ardent and successful votaries. There can be no hesitation in asserting that he was unquestionably the most eminent Botanist in the East. No man in our days has pursued his botanical researches over so extensive a field.

* * * * "His loss will be deeply deplored in the Scientific world, in which he enjoyed so distinguished a reputation. His zeal in the pursuit of botanical knowledge was genuine, and unalloyed by inferior considerations. He had all that simplicity of character which is so constantly found in combination with true genius. His attainments in the science to which he devoted his energies, were of the very first order; and if his valuable life had been spared there can be little doubt that he would have made the most important additions to the Botany of the East. But though his loss to the public interests will be great, it will be still greater to his friends and connections whose esteem he commanded by his high and noble sensibilities, and whose warmest affections he secured by his amiable and benevolent disposition.

"The melancholy thoughts which crowd on the mind on this occasion are increased by the reflection that scarcely three months had elapsed since he entered into the most tender connection of life, and that his death consigns a youthful wife to unexpected and premature widowhood."

Again on another occasion the Editor writes: "The value of his labors did not consist so much in the vast collections of new plants he was enabled to make, as in his philosophical researches on vegetable impregnation, and the progressive development of organs, to which his unremitted attention was given, but which he was not permitted to complete. Yet, if we confine our view to the extent of his labours in exploring the *flora* of unknown regions, beyond the limits of Hindoostan, we may say without exaggeration that no individual has ever been able to accomplish so much in so short a time. The number of countries which he traversed during the period of his Botanical enterprises, which may be reckoned from 1833 to 1842 is of itself enough to fill one with surprise. His travels extended from the southern limits of Mergui, to the heights of Bamean and the snows of the Caucasus. They embraced the Tenasserim Provinces, Assam, the Northern Division of

Burmah, untrodden before by any civilized being, Bootan, Affghanistan, Khorasan, and the Peninsula of Malacca. During his progress through these various countries he was exposed to difficulties and privations, and to the most eminent hazard of health and life. Through these trying scenes he was successfully carried by his indomitable courage, and by that spirit of scientific enthusiasm which was one of the most prominent features of his character. No man has ever joined such extensive opportunities of enlarging our knowledge of the *flora* of the east; and his success was commensurate with his opportunities. Had he encountered such dangers and privations in different and widely separated countries, and secured success through the same display of courage, energy and perseverance, in a military expedition, he would have 'had a Gazette to himself,' and have been honored with stars and pensions."

Soon afterwards on the annual distribution of prizes at the Medical College on the 27th March, Sir Henry Hardinge in addressing the Students alluded to the feeling terms in which the Secretary of the Institution (Dr. Mouat) had adverted in his report to the loss sustained by the College in the death of their late distinguished Professor. His Excellency observed that he had heard Dr. Griffith spoken of as a valuable public officer, and his name mentioned in every quarter as a man of eminent scientific attainments, like whom few had ever come to India.

Lord Auckland also when as President of the Royal Asiatic Society, he delivered his address at the Anniversary Meeting of the Society on the 17th May, incorporated with it a short but discriminating and highly honorable sketch of Mr. Griffith's life, commencing in the following terms. "Mr. Griffith was one of the most accomplished Botanists of our days; with the most accurate and extensive acquisition of learning in his department, he combined a spirit of activity and enterprise, such as has been rarely equalled, great talents, and a very remarkable power of labor, arrangement, and application."

The last tribute we shall notice is that offered to his memory by his fellow Officers of the Medical Service at Madras, a few of whom in acknowledgment of the honor conferred upon their body by one so eminent in every professional acquirement, have procured the erection of a mural tablet in the Cathedral Church of St. George at that place, bearing the following inscription:

**Sacred to the Memory of**

WILLIAM GRIFFITH, Esq., F. L. S.

*Madras Medical Service,*

*Born at Ham, in the County of Surry, March,* 1810,

HE HAD ATTAINED TO THE HIGHEST EMINENCE IN THE SCIENTIFIC WORLD, AND WAS ONE OF THE MOST DISTINGUISHED BOTANISTS OF THE AGE.

HE ACQUIRED HIS KNOWLEDGE BY PERSONAL INVESTIGATION IN THE DIFFERENT PROVINCES OF BRITISH INDIA, AND IN THE NEIGHBOURING KINGDOMS, FROM THE BANKS OF THE HELMUND AND OXUS, TO THE STRAITS OF MALACCA, WHERE, IN THE CAPACITY OF CIVIL ASSISTANT SURGEON, HE DIED 9TH FEBRUARY 1845, IN THE 35TH YEAR OF HIS AGE, AND THE 13TH YEAR OF HIS PUBLIC SERVICE IN INDIA.

HIS EARLY DEATH IS DEEPLY DEPLORED BY NUMEROUS PRIVATE FRIENDS, AND HIS LOSS TO THE CAUSE OF SCIENCE ELICITED A PUBLIC AND EMPHATIC EXPRESSION OF REGRET FROM THE GOVERNOR GENERAL OF INDIA.

THIS TABLET IS ERECTED AS AN HUMBLE TRIBUTE TO HIS MEMORY, BY A FEW OF HIS MEDICAL BRETHREN, OF THE MADRAS SERVICE.

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The following list of his publications is derived chiefly from Dr. M'Clelland's Memoir.

*Botanical.*

1. On the Family of Rhizophoreæ. Trans. Med. and Phys. Soc. Calcutta, 1836, vol. viii.
2. Description of two genera of the Family of Hamamelideæ, two species of Podestemon, and one species of Kaulfussia. Asiatic Researches, vol. xix. 1836.
3. Muscologia Itineris Assamici; or description of Mosses collected during the journey of the Assam Deputation in the years 1835 and 1836. Proceedings of the Linnæan Society 1838, Calcutta Journal of Natural History, vol. ii p. 465, vol. iii. p. 56, p. 270.
4. Remarks on a collection of plants made at Sudyah, in Upper Assam, from April to September, 1836. Journal of the Asiatic Society, vol. v. p. 806.

5. Some remarks on the development of Pollen. Journal Asiatic Society, vol. v. p. 732.
6. Description of Grasses which form part of the vegetation of the Jeels of the Sylhet Districts. Journal of the Asiatic Society, vol. v. p. 570.
7. On the structure of ovula in two species of Ephedra.
Ditto in some Orchideous plants.
Ditto in Callipeltis and Galina. Proc. Linnæan Society 19th January, 1841, No. xi. p. 90.
8. Ditto on Santalum and Osyris, o. c. No. xiv. p. 121.
Ditto in Isoetes capsularis, Roxb. showing the sporules or seeds to be produced from the division of a simple cell, or its contents, and that several sexual distinctions do not exist, as received by botanists, either in Isoetes or Azolla. l. c.
9. Report on the Tea Plant of Upper Assam. Transactions of the Agri-Horticultural Society of India, vol. v. Calcutta, 1838.
10. On some plants, mostly undescribed, in the H. C. Botanic Gardens, Calcutta. Cal. Journal Nat. Hist. vol. iv. p. 375.
11. Palms of British India. Cal. Journal Nat. Hist. vol. v. p. 1, 211, 245.
12. On Azolla and Salvinia. Cal. Journal Nat. Hist. vol. v. p. 229.
13. On some plants in the H. C. Botanic Gardens. Cal. Journal Nat. Hist. vol. v. p. 355.
14. On the development of the ovulum of Santalum and Loranthus. Transactions of the Linnæan Society, vol. xviii.
15. On the ovulum of Santalum, Osyris, Loranthus, and Viscum. Transactions of the Linnæan Society, vol. xix. 171.
16. Some account of the Botanical collection brought by Dr. Cantor, from the Eastward. Asiatic Researches, vol. xxi.
17. On the Black-dye plant of the Shans, and on the Gutta Percha, or Gutta Tuban. Journal of the Agri-Horticultural Society of India, vol. iii. p. 143.
18. An attempt to analyse Rhizantheæ, &c. Proceedings Linnæan Society, 1844.
19. On a few plants from Central India. Cal. Journal of Nat. Hist. vol. iii. p. 361.
20. On the root parasites referred by authors to Rhizantheæ and on various plants related to them. Transactions of the Linnæan Society vol. xix. 103.
21. Note on the development of the ovulum of Osyris. Ibid. p. 487.

22. On the development of the ovulum in Avicennia. Trans. Lin. Soc. vol. xx. 1.
23. On the Indian species of Balanophora and on a new genus of the family Balanophoreæ. Ibid. p. 93.
24. Notes on the Botanical geography of the Tenasserim Provinces. Cal. Jour. Nat. Hist. vol. viii. p. 72.

*Political and Statistical.*

1. Journal of a Mission to Bootan 1837-38, communicated from the office of the Pol. Secy. to Government of India. Journal Asiatic Society, vol. viii. p. 208, 241.
2. Journal of a visit to the Mishmee hills in Assam. Journal Asiatic Society, vol. vi. p. 325.
3. Extracts from a report on subjects connected with Affghanistan, communicated from the office of the Political Secretary to the Government of India. Journal Asiatic Society, vol. x. p. 797.

Besides which he was engaged in editing Dr. Voigt's Hortus Suburbanus Calcuttensis; the posthumous papers of the late Mr. Jack and Dr. Roxburgh's work on Criptogamous Plants, the two latter in M'Clelland's Journal of Nat. Hist. vols. iv. and v.

His unpublished M. S. S. extend to nearly twenty folio volumes, half of which contain botanical drawings and descriptions of plants. The remainder consist of narratives of his various journeys, with full details of his botanical researches,—observations on the natural productions and statistics of the region generally, measurements with the barometer to determine heights and astronomical observations to fix the situations of places.

His collections of plants which were very extensive were distributed chiefly according to the countries in which they had been made, but some of the natural families in which he felt most interested were arranged generally. He had formed a separate collection of mosses and ferns, duplicates of which had been forwarded to Sir W. Hooker and Mr. W. Harvey.

On his second departure to Malacca he left in Calcutta specimens of nearly 8000 species, all carefully labelled for future reference and study, whenever he should be appropriately settled; besides which large collections had in like manner been left in the Straits, when he came to Calcutta, all of which were independent of the copious supplies transmitted from time to time to the East India House, and of sets of duplicates furnished to scientific friends at home.

The whole of the above he bequeathed to the Court of Directors, with a request that his friends Sir W. Hooker, Mr. Lemann, and Mr. Bentham might be allowed to arrange them,

Of his zoological acquisitions, the quadrupeds and birds particularly those obtained in Affghanistan, many of which are new to science, have been lodged in the museum of the E. I. House. A notice of some of his entomological spoils by the Rev. F. Hope, has been given in the XVIII. Volume of the Linnæan Transactions and an account of the fresh water fishes obtained by him in various localities, drawn up by Dr. M'Clelland, will be found in the Calcutta Journal of Natural History, vol. ii. p. 580, and vol. iii. p. 283.

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# NOTICES.

## *Professor Lee on the Cufic Signatures in the Copper Grant of the Syrian Christians.*

We have been favored with the following Extract from a letter by Dr. Lee, Professor of Hebrew at Cambridge, on the above subject.

The Madras Journal which you were so good as to send me, gives a very exact copy of this Cufic impression (Vol. xiii. Plate viii.); and, at page 143, a decipherment of this is given, on the whole, I think, very correctly. In one or two instances, however, there seems to me to be room for amendment. The notes here, which proceed perhaps from the Editor, translate this decipherment thus: "The first word," says this writer, "which is wanting may be هذا the reading would then be *Meimum* son of *Ibrahim* arranged this for you." But I cannot see, how هذا يد لكــ ميمون can mean, "*Meimum* arranged this for you." I can find no instance in which يد is used as a verb, or, as a noun, having the sense of arranging. I should rather think that, if we are to take هذا as the first word of this plate, some such verb as بذل should follow it, thus لكــ ميمون بن ابراهيم هذا ذل يذ meaning, "*Meimum* the son of *Ibrahim* bestowed this munificently upon thee;" &c. which should still require some additional matter to have proceeded. Or if اذو was the preceding word,—which appears to me not unlikely,—then the place would read thus يد لكــ ميمون بن ابراهيم اذو &c. "*Meimum* the son of *Ibrahim*, the power is thine, or for thee;" that is, over whatever had previously been

mentioned as granted.* The plate then goes on, "and *Mahommed* son of *Mania* has borne witness," &c. I doubt whether الحزرمات is the true reading of the fourth line. I am tempted to think that الحورمان *alhūrmān* or something like it, would be nearer to the Cufic. At any rate *Ali Hazramat* can be a correct translation of neither. It must be "*alhazramat*" according to this deciphering "*Ali*" is perhaps an error of the press. In the beginning of the 7th line the proper name has not been made out. It seems to me to be الصنفي or الصيفي or the like; *i. e. alsanafi* or *alsaifi*. I see no reason to object to any thing else occurring in this inscription. The Mahommedan histories of the times of this grant may possibly supply some information as to the persons here mentioned. I do not however remember to have met with any such.

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## *Major Rawlinson on the Intermediate Signatures of the Syrian Plates.*

On the first publication of the fac similes of these plates, we transmitted a copy of them to Major Rawlinson, who then stated his belief that the final characters were a form of Pehlevi and promised a further communication after he had made a more careful examination of them. In his paper on the Behistun Inscriptions in the 10th Volume of the Asiatic Society's Journal he describes the early cursive character which he supposes to have been in use among the Persians antecedent to the introduction or rather invention of the Cuneiform alphabet, and then continues in a note: "In the names of the Parsi witnesses attached to the copper sasanam, which is at present in possession of the Syrian Christians of Malabar, we have probably an interesting specimen of the Pehlevi character, as it was carried to India by the first emigrants of the Zoroastrian faith, when they fled from the Arab army on its approach to Abilah, at the mouth of the Euphrates, and sought refuge at Sindān, a town on the coast of Guzerat, well known in Arab geography, but which, without this direct testimony of Hamzah Isfahani, we should have some difficulty in recognizing in the Saint John of the modern maps."

The above singularly corroborates the following observation of

* It must be borne in mind that the grant was conferred by the Hindu Sovereign of Malabar, and that the names following it were those of the subscribing witnesses—Jewish, Arab and Persian Merchants of the same place.

Dr. Gundert's in a letter dated March, 1845, and received subsequent to the publication of his paper. "When I wrote about the name Tarisa, I was not yet aware that Tarsā ترسا signifies a "Christian" in Persian. This agrees then with Cosmas' description of Christianity in Malabar and Ceylon, as originating with Persian merchants."

In the same letter he further remarks "I have become convinced by a perusal of Anquetil du Perron's Journals that the last plate is lost to us. He begins a list of Malayalam names, as witnesses subscribing to the document—with *Vel cula Sundara*, the next name is *Vijaya Narayana*, many others follow. The plates as we have them close with the word விசைய [*Vijaya*]. My translation of the preceding sentence is therefore incorrect. It ought to be: 'agreed to and subscribed by *Vel cula Sundara*.' Anquetil du Perron has his account of the documents from a Sanscrit version, in the hands of Syrian Clergymen. This may perhaps still be in existence in Travancore though the plate is lost."

## *Temperature of the Earth in Travancore.*

The following mean results of a series of observations of the temperature of the earth made by Mr. Caldecott at Trevandrum were exhibited by Prof. J. D. Forbes at the 17th Meeting of the British Association for the advancement of Science in June last.

| | Air. | 3 Feet. | 12 Feet. |
|---|---|---|---|
| January, - - - - - - | 78·9 | 85·0 | 85·5 |
| February, - - - - - - | 83·4 | 16·6 | 85·8 |
| March, - - - - - - | 82·7 | 88·8 | 86·4 |
| April, - - - - - - | 83·4 | 89·6 | 86·9 |
| May, - - - - - - | 81·6 | 88·4 | |
| June, - - - - - - | 79·9 | 85·0 | 86·9 |
| July, - - - - - - | 79·4 | 83·2 | 86·5 |
| August, - - - - - - | 79·0 | 83·6 | 85·9 |
| September, - - - - - - | 80·0 | 84·6 | 85·6 |
| October, - - - - - - | 79·1 | 84·7 | 85·7 |
| November, - - - - - - | 79·7 | 84·6 | 85·7 |
| December, - - - - - - | 78·0 | 84·2 | 85·6 |
| | 80·0 | 85·7 | 86·0 |

Professor Forbes exhibited also curves showing the mean changes of the temperature of the air and of the earth at different depths through the year, which indicated clearly two maxima and two minima corresponding to the two summers and two winters of Trevandrum; the lowest

minimum occurring in the rainy season. He concluded by some general remarks to the effect that the results are confirmed by observations on the temperature of springs and wells at Trevandrum, which have been communicated to him by Major General Cullen, and that from these facts it was easy to infer that the phenomena of the propagation of heat into the ground near the equator resemble those of the temperate latitudes, though modified in character and extent. Mr. Caldecott's experiments establish also the unsoundness of the conclusion of M. Boussingault, at least for the Eastern hemisphere, that the annual temperature near the equator remains unchanged at a depth of one foot below the surface in the shade :—a mistake the more important to correct because M. Poisson has tried to confirm his theory of heat by applying it to explain this alleged fact. These observations also establish incontestably the considerable excess of the temperature of the earth above that of the air; the latter being in its mean quantity rather below than above 80°. In both these particulars the observations of Mr. Caldecott are confirmed by those of Captain Newbold, of the Madras Army, in a paper lately published in the London Philosophical Transactions.

*Athenæum, No.* 1027, *page* 712.

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## *Barometrical Levellings in the Madras Presidency.*

At the late meeting of the British Association, Colonel Sykes exhibited and explained two maps constructed by Major General W. Cullen, of the Madras Artillery, comprising five sections of country, showing the relative levels, by barometrical observation, at distances varying from 10 to 20 miles.

One section extended from Cape Comorin to Multai, at the source of the Tapti, a distance of about 1170 miles, proceeding through Madura, Trichinopoly, Bangalore, Hyderabad, and Nagpore, to Multai. Another from the Caves at Ellora to Masulipatam through Jaulnah, Beder, Golconda, Condapilly, to Masulipatam, being a road distance of 545 miles. The second map contained three sections: one from Nagpore to Jaulnah, through Oomrawuttee, of 265 miles; another from Goa to Bellary, through Belgaum and Dharwar, 280 miles; and a third from Mysore to Madras, through Seringapatam, Bangalore, Vellore, and Arcot, road distance 293 miles. A third map gave barometrical sections from Madras to Bellary, on a line about W. N.

W. 244 miles; and from Bellary to Iddamaeul, on a line about W. by S. 156 miles. This map, without pretending to be a complete geological section, showed the prevailing rocks on the route. Associated with the sections were notices of the climate and mortality at most of the principal stations; comprising the maxima, minima, and mean pressure of the barometer for some years,—the maxima, minima, and mean indications of the thermometer,—the falls of rain, the nature of the monsoons,—and the sickness and per-centage, mortality of the European and Native troops. The whole of these laborious results indicated no ordinary industry and judgment. Colonel Sykes' object in exhibiting the sections was to call the attention of railway Engineers to the use of the barometer as the precursor of the Theodolite in determining the general levels of a country, with a view to the selection of lines. He suggested also that Geologists might use the barometer to fix the height above the sea of the strata described. He stated that in the tropics the moderate oscillations of the barometer admitted of levels being determined with some accuracy even when the instrument was used independently; but that when the instrument used had been previously compared with a standard barometer, and that contemporaneous observations were made, he could testify from his own experience that a height so determined might not differ 10 feet, when re-tested or re-observed after a lapse of years.

*Athenæum, No.* 1029, *p.* 771.

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## Proceedings of the Madras Literary Society and Auxiliary of the Royal Asiatic Society.

*At a Meeting of the Managing Committee held on Tuesday evening the* 21*st January*, 1845.

Read a letter from Messrs. W. H. Allen and Co., dated 18th October, 1844, enclosing a Bill of Lading and Invoice for a case of Books consigned to the Society on the "*Emerald Isle.*"

Read the following letter from Captain R. Gill.

*To*

*The Secretary to the Literary Society, Madras.*

Sir,

I have to apologize for the long delay which has occurred in answering your kind communication from the Society; which I was unable to do

without reference, and I now fear that my reply will be very unsatisfactory, as all I can promise is, that I shall be most happy to meet the wishes of the Society as far as consistent with my duty to Government.

I beg you will convey to the Society my gratitude for the feeling conveyed in your letter, and with every assurance of respect,

I remain, Sir,
Your's faithfully,
(Signed) ROB. GILL.

ARCOT,
*December* 18, 1844.

Laid before the Meeting two printed papers received from the Royal Geographical Society of London, containing queries respecting the Human Race.

Laid before the Meeting a copy of the Munich Society's Almanac received from Dr. Martius.

Read a letter from the Rev. G. Knox, dated 18th January, 1845, notifying his retirement from the Committee.

The Committee resolve to record their regret at the loss of Mr. Knox's co-operation and assistance.

(Signed) J. MINCHIN,
*Secretary M. L. S., &c.*

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*At a Meeting of the Managing Committee, on Tuesday evening the 4th March*, 1845.

The Secretary laid before the Meeting three letters from Messrs. Wm. H. Allen and Co., dated 24th December, 1844, and 10th and 18th January, 1845, forwarding their account with the Society for the past year, and advising the despatch of Books and Magazines per the Steamer "*Plantagenet*," and the "*John Fleming*."

Read the following letter to C. P. Brown, Esq.

*To*

C. P. BROWN, Esq.

SIR,

With reference to your letter of the 27th Ultimo, I am instructed by the Managing Committee of the Madras Literary Society and Auxiliary of the Royal Asiatic Society to furnish you with the annexed extract from the Proceedings of the Annual General Meeting of the Society, held on the 1st Instant.

I have the honor, &c.
(Signed) J. MINCHIN,
*Secretary M. L. S., &c.*

LITERARY SOCIETY, COLLEGE,
*4th February*, 1845.

*Extract from the Proceedings of an Annual General Meeting of the Madras Literary Society and Auxiliary of the Royal Asiatic Society, held at the Society's Rooms at the College, on Saturday, the* 1*st February,* 1845.

Proposed by J. C. Morris, Esq. and seconded by Walter Elliot, Esq.

" That the warmest and best thanks of the Society be given to C. P. Brown, Esq. for his munificent present of Oriental Manuscripts, and that he be informed that immediate measures shall be taken to carry into effect his suggestion as to their preservation ; and that pending a reference to Government, the Secretary be authorized to entertain the three persons recommended by Mr. Brown in the service of the Society." Carried unanimously.

A true Extract.

(Signed) J. MINCHIN,
*Secretary M. L. S., &c.*

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*At a Meeting of the Managing Committee, on Tuesday evening, the* 1*st April,* 1845.

Read the following letter from Walter Elliot, Esq.

*Guntoor, March* 11, 1845.

MY DEAR MINCHIN,

I enclose a communication from Dr. Bird of Bombay, your brother Secretary of the Western Branch of the Parent Society, which I wish you would lay before the next Meeting of our Society. I dare say Felix will say a good word in favor of the Sister Institution of which he, I believe, as well as myself, is also a Member.

Your's sincerely,
(Signed) WALTER ELLIOT.

*James Minchin, Esq.*

BOMBAY ASIATIC SOCIETY'S ROOMS,
20*th February,* 1845.

MY DEAR SIR,

I regret to say that the low state of our Society's present income will oblige us to discontinue the publication of our Quarterly Journal, and can see no means of avoiding this but by obtaining a sufficient amount of subscription, among those interested in Oriental matters, in order to cover the expense. I have now in my possession much interesting matter quite enough nearly for two succeeding Numbers after the October one, and two Dissertations of Professor Lassen are on the way out to us ; so that I think it would be a pity to abandon the publication of the work, without making an effort to continue it. I will therefore feel much obliged if you

will do me the favor of laying before the Madras Literary Society the accompanying *Prospectus* for subscriptions, which has been circulated here to the Members of our Society. The Bengal Journal which was made by Prinsep so successful a medium for encouraging and diffusing a taste for *Oriental Research* in all its *branches* now contains little beyond statistical papers and some subjects of *Natural History*, and the time seems now favourable for combining the efforts of all in India, interested in prosecuting *Oriental* inquiries. Few have more successfully devoted their leisure time to such inquiries than you yourself have done, and I am sure you have not yet exhausted the store of your knowledge, and are still capable of giving us valuable aid in this way.

I heard of our friend Shaw from Cannanore, and Mrs. S. wrote me to say he was much better.

Believe me, &c.

(Signed) JAMES BIRD.

N. B.—Is Major Felix at Madras or Simla?

(Signed) J. B.

*Quarterly Journal of the Bombay Branch Royal Asiatic Society, edited by the Secretary.*

The Committee of the Society, appointed at the Meeting of the 12th December last, to audit the accounts and for other financial objects having reported that the expenses of the Quarterly Journal can be no longer debited to the current income of the Society, but must be liquidated from special subscriptions to this individual object; the Secretary begs leave to intimate his willingness to carry on this publication under the auspices of the Society, provided nearly sufficient subscriptions, among the Resident, non-Resident Members of the Society and others, are obtained for defraying the expenses of publication. Situated so favorably as we are in Western India for investigating and illustrating peculiar and particular objects of research relative to *Hindu Mythology*, *Philology* and *History*, we are in possession of exclusive advantages for acquiring novel and useful information on the *Ethnography* of the various Asiatic races, and regarding the *Geography* and *Natural History* of the neighbouring countries, and on the *Paleography* and arts of their inhabitants, placed as we find ourselves between *Arabia*, *Persia* and *Tartary* on the one hand, and *Egypt*, *Ethiopia* and *Africa* on the other. With such advantages of locality it seems incumbent on us and the Society to diffuse and make known that information, on various subjects of Oriental research which many, the Editor has found, are willing to collect and communicate. No exertion of his shall be spared to make the Journal as extensively useful and interesting, on all subjects, as the advantages of the locality naturally promise; and he is sanguine, from the assistance hitherto given, that the

exertions of contributors will rather increase than diminish. The size of each number will be generally about a hundred octavo pages with Lithographs : for which it is proposed to charge Rupees 2-0-0 to Members of the Society, and Rupees 2-8-0 to *Subscribers* not Members. The following are the contents of the October number, now nearly ready for issue from the Press. 1st. Two ancient inscriptions in the Cave character and Sanscrit language translated into English. 2d. An account of the Temple of Somnauth, and translation of a Sanscrit inscription found there. 3d. The late Mr. Prinsep's correspondence relative to Indian antiquities. 4th. Hamaiyaric inscriptions from Aden and Saba translated into English. 5th. Geological observations on the alluvial soil of Sindh, and Hills in the neighbourhood of Hydrabad. 6th. Observations on the Runic stones of Scotland. 7th. Notice on Hindu Gold Coins found in the Southern Concan, and on the Gold Zodiac Coins of the Emperor Jehangir. 8th. On the origin of the Hamaiyaric and Ethiopic Alphabets. 9th. Analysis of a work entitled "Historical Researches on the Origin and Classes of the several Cave Temples of Western India." 10th. Literary and Scientific Notices. 11th. Proceedings of the Society.

At the January monthly meeting of the Society, the following Gentlemen subscribed their names to the continuation of the Journal, and such resident Members of the Society as are disposed to support it will favor me with their names and address.

BOMBAY,
B. R. A. S.'s Rooms,
17*th February*, 1845.

(Signed) JAMES BIRD,
*Secretary.*

James Burns, M. D., Bombay.
Captain H. B. Turner, Engrs., Bombay.
Lieutenant Stuart, do.
John Gordon, Esq., Bombay C. S.
Dr. George Buist, Bombay.
C. D. Pestonjee, Esq., do.
Dr. J. Boyd, Medical Service, Bombay.
M. Stovell, Esq., do.
James Bird, Esq., do.
Poona Library, Poona.
Sattara Library, Sattara.

Resolved,—That two copies of the above work be taken by this Society.

Read the following letter from Captain T. J. Newbold.

*Kurnool, March* 18, 1845.

MY DEAR MR. MINCHIN,

I have sent a cooly to-day with a box containing the Books kindly lent me by the Society, and beg to request that Buchanan's Travels in Mysore,

Canara, &c., Scott's Ferishta's History of the Deccan and Heyne's Tracts may be sent me and the last numbers of the Journal of the French Asiatic Society.

If this request be granted, please send the Books to Griffiths and Co.

Would you also send to Griffiths a set of the Madras Journal for M. Garcin de Tassy. I will pay for those you have sent up to me.

In the Box you will find a packet for Professor Owen; it contains bones from the caves of Kurnool. Also two for J. de Carle Sowerby, containing fossils from Trichinopoly. These please send on with the cooly to Messrs. Griffiths who will pack them on my own account and send them to London.

As soon as described by Professor Owen and Mr. Sowerby, I shall not fail to apprize the Society of the results. Messrs. Griffiths will pay the cooly his balance, but please write me a line in answer to say you have received the books, &c. There are 3 packets for you. One containing the Journals of the French Asiatic Society. Another, small specimens from the fossil bone caves, and the third, some minerals as per enclosed list—both of which please present to the Society from me.

No. 14, in the list is a mineral though not new to European Mineralogy, yet new to the Mineralogy of S. India. I discovered it in the lead mines in the Nulla Mulla hills a little to the east of Gazoopilly associated with galena, sulph. of barytes, chert and an olive green crystallized mineral hitherto not analyzed.

Of No. 14, Mr. Piddington who has analyzed it, thus writes, " I have the pleasure of informing you that your red mineral is as you suppose an ore of cerium, and moreover of that most rare kind carbonate of cerium. It contains iron, lead, lime, silex, alumina, and perhaps yttria and magnesia.

KURNOOL,
*March* 18, 1845. (Signed) T. J. NEWBOLD.

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*For the Asiatic Society of Madras.*

No. 1. Packet contains French A. Society Journals.

No. 2. Fossilized bones from bone caves of Billa Soorgum, Kurnool frontier, with two specimens of the calcareous and gypsious bone breccia.

No. 3. Contains 14 Geological specimens as follow:

No. 1. Steatite quarried in the diamond limestone of Kurnool and exported in considerable quantities to Hydrabad, Madras, &c. It is used chiefly for pencils to write on the black prepared cloth books in which Natives keep accounts and for smoothing the surface of chunam pillars, &c. It passes into the substance called French chalk.

No. 2, 3, 4, and 5, varieties of Steatite.

No. 6. Crystallized sulphate of barytes from diamond limestone of Kur-

nool. It is called Mugharai by the Natives and used by the Brahmins coarsely powdered in delineating the figures before the doors of their houses. It is preferred for this purpose to chalk as the powder has a peculiarly glittering appearance when the rays of the sun fall upon it.

No. 7. Specimen showing diamond sandstone and the chocolate colored shales of the limestone at the time of junction when nests of micaceous iron ore are observable.

No. 8. Diamond limestone exhibiting cubic iron pyrites in process of dissintegration which dropping or being finally washed out leaves circular cavities on its surface.

No. 9. Diamond limestone with scorings on its surface.

No. 10. Do. with furrows.

No. 11. Do. with marks resembling those said to be caused by ancient rains on the surface of the new red sandstone of England.

No. 12. Altered Diamond sandstone near contact with trap dyke, exhibiting an actynolitic development in its structure.

No. 13. Specimen from line of contact of diamond limestone, exhibiting actynolite passing into asbestus and mingled with calc spar.

No. 14. Carbonate of Cerium, a mineral new to S. India, discovered by me in the Eastern Ghauts near Gazoopilly, Kurnool, associated with galena, chert, sulph. of barytes, an olive green crystallized mineral not yet analyzed, yttria and probably magnesia.

(Signed) T. J. Newbold.

Resolved,—That the Books requested by Captain Newbold be forwarded to him, and the thanks of the Society be rendered to him for his valuable present of Fossil bones and minerals.

(Signed) J. Minchin,
*Secretary M. L. S., &c.*

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*At a Meeting of the Managing Committee of the Madras Literary Society and Auxiliary of the Royal Asiatic Society, held on Tuesday evening, the 6th May,* 1845.

Present.

*Chairman.*
J. C. Morris, Esq.

*Members.*
J. U. Ellis, Esq. Lord Arthur Hay,
Lieut. Colonel Felix, Captain Losh, and
J. Minchin, Esq., *Secretary.*

Read the following letter to the Chief Secretary to Government.

*To*

*The Chief Secretary to Government.*

SIR,

I have the honor by desire of the Committee of Management of the Madras Literary Society and Auxiliary of the Royal Asiatic Society to request that you will submit to the Most Noble the Governor in Council the accompanying copy of a letter addressed to me by Mr. C. P. Brown, who kindly undertook to arrange and make a Catalogue of the Oriental Books recently forwarded to the Society by the Honorable the Court of Directors.

It will be observed that in addition to this important service Mr. Brown has made to the Society the munificent gift of his extensive Library of Native works principally in the Sanscrit and Telugoo languages.

The works in the Native languages now in the keeping of the Madras Literary Society, comprising the Mackenzie Manuscripts, those received from the Library at the India House during last year, and those now presented by Mr. Brown, form the largest and most valuable collection ever made, and it appears to the Society to be an object of national importance that they should be kept up and carefully preserved.

It appears from Mr. Brown's letter that to do this effectually the services of three persons, on salaries amounting to 51 Rupees per mensem, will be absolutely requisite, and as the Literary Society have no funds which are appropriable to such a purpose, they are induced to apply to his Lordship in Council for the requisite assistance to effect this very desirable object.

The Committee desire me to add that should Government be pleased to comply with their request, they will consider it their duty to see that the works are properly attended to, and they will be happy to give access to the Library to respectable persons, under any rules or regulations which the Government may be pleased to prescribe.

In conclusion the Committee would beg to recommend that the payment of the individuals for whose entertainment they now apply, should be entrusted to the Secretary to the College on the production of a certificate from the Secretary to the Literary Society, that the parties have carefully attended to their duty.

LITERARY SOCIETY, COLLEGE,
*8th April*, 1845.

(Signed) J. MINCHIN,
*Secretary M. L. S., &c.*

Read the following letters to W. Elliot, Esq., James Bird, Esq. and Captain T. J. Newbold.

*To*

WALTER ELLIOT, Esq.

*Guntoor.*

SIR,

In acknowledging the receipt of your communication of the 11th ult. and the enclosures, I have to acquaint you that the Managing Committee of the Madras Literary Society and Auxiliary of the Royal Asiatic Society have resolved to subscribe for two copies of the Journal of the Bombay Branch of the Royal Asiatic Society, and I have accordingly written to Mr. James Bird to transmit to the Society as soon as published, two copies of each No.

MADRAS LITERARY SOCIETY,<br>COLLEGE,<br>15*th April*, 1845.

I have the honor to be, &c.<br>(Signed) J. MINCHIN,<br>*Secretary M. L. S., &c.*

*To*

JAMES BIRD, Esq.

*Secretary Bombay Branch Royal Asiatic Society.*

SIR,

With reference to your letter to Walter Elliot, Esq., dated 20th February last, I am instructed by the Managing Committee of the Madras Literary Society and Auxiliary of the Royal Asiatic Society, to request you will be pleased to put down the name of our Society for two copies of the Journal of the Bombay Branch of the Royal Asiatic Society, and to transmit the same by Banghy as they issue from the Press.

MADRAS LITERARY SOCIETY,<br>COLLEGE,<br>15*th April*, 1845.

I have the honor to be, &c.<br>(Signed) J. MINCHIN,<br>*Secretary M. L. S., &c.*

*To*

Captain T. J. NEWBOLD,

*Kurnool.*

SIR,

In acknowledging the receipt of your letter of the 18th Ultimo, I am instructed by the Managing Committee of the Madras Literary Society and Auxiliary of the Royal Asiatic Society, to convey to you their best thanks for the mineral and fossil specimens which you have done them the honor to present to the Society.

I avail myself of this opportunity to inform you that the Books, &c. forwarded by you by cooly have been received, and the parcels addressed to Professor Owen and Mr. Sowerby have been, in compliance with your request, sent to Messrs. Griffiths and Co., to whom I have also sent for

transmission to you, the undermentioned Books from the Society's Library as requested in your letter under acknowledgment.

I have the honor to be, &c.

LITERARY SOCIETY, COLLEGE, 15th *April*, 1845. (Signed) J. MINCHIN, *Secretary M. L. S., &c.*

Buchanan's Journal through Mysore, Canara, &c. 3 vols.
Heyne's Tracts on India.
Journal Asiatique from July to December, 1844, 5 Nos.
Madras Journal of Literature and Science, 24 Nos.

Read the following communication from the Chief Secretary to Government.

*Public Department.*

No. 383.

*Extract from the Minutes of Consultation, dated 28th April,* 1845.

Read the following letter from the Secretary to the Committee of Management of the Madras Literary Society and Auxiliary of the Royal Asiatic Society.

Here enter 9th April, 1845.

Resolved,—That the Government of India be moved to sanction the expenditure contemplated in the foregoing letter, and that the Secretary to the Committee of Management of the Madras Literary Society and Auxiliary of the Royal Asiatic Society, be requested to furnish the Government with a Catalogue Raisonnée of the Books and Manuscripts, similar in its character to Professor Wilson's Catalogue of the Mackenzie M. S. S. They will also be pleased to report to Government the estimated value of this collection.

(A true Extract.)

(Signed) J. F. THOMAS,
*Chief Secretary.*

*To*

*The Committee of Management of the Madras Literary Society and Auxiliary of the Royal Asiatic Society.*

Resolved,—That a copy of the foregoing communication be forwarded to C. P. Brown, Esq., and that he be requested to furnish the Society with a copy of the Catalogue of the Manuscripts prepared by him, and to state his opinion as to their estimated value, in order that the same may be transmitted to Government, the Committee being unable to make a Catalogue Raisonnée of the Manuscripts.

Resolved,—That the late Mr. A. K. Bantleman's Report on the Society's Manuscripts be circulated to the Committee.

(Signed) J. MINCHIN,
*Secretary M. L. S., &c.*

*At a Meeting of the Managing Committee, on Saturday evening, the 5th July,* 1845.

Read the following letter from Captain T. J. Newbold.

My Dear Minchin,

You will be surprised to find me so near, a broken blood vessel in the lungs, or rather its consequences induced my Medical attendant at Kurnool to hurry me down to the sea side in anticipation of regular sick leave.- I am confined to my room for the present; but ere long hope to do myself the pleasure of calling on you.

Please present the two papers herewith sent to the Madras Literary Society. Can you tell me who has charge of the publication of the Madras Journal in Best's absence. I sent a paper on Geology, which I should very much wish to get back if possible.

When is the next number to come forth and what are the Articles it is to be composed of?

Club,
*8th May,* 1845.

Your's very sincerely,
(Signed) T. J. Newbold.

Read the following letter to C. P. Brown, Esq.

*To*

C. P. Brown, Esq.

Sir,

In forwarding to you the annexed copy of a communication received from Government I am instructed by the Managing Committee of the Madras Literary Society and Auxiliary of the Royal Asiatic Society, to request you will be pleased to furnish the Society as early as practicable with the List of the Manuscripts prepared by you in Telugu, and to state also their estimated value for the information of Government.

I have, &c.
(Signed) J. Minchin,
*Secretary M. L. S. &c.*

Literary Society, College,
*16th May,* 1845.

Read the following letter from James Bird, Esq.

*To*

J. Minchin, Esq.
*Secretary Madras Literary Society.*

Sir,

I was favored with your letter of the 15th of April last, intimating that the Managing Committee of the Madras Literary Society had subscribed for two copies of the Journal, Bombay Branch Royal Asiatic Society, to be transmitted on publication per Bangy dawk. I have now the plea-

sure of forwarding by this day's dawk two numbers of the Journal last published; for which a memorandum of the cost is also enclosed.

I further beg leave to acquaint you that the January number of the Journal is now nearly ready for issue, and will be transmitted as soon as published.

May I further request you will do me the favor of endeavouring to extend our Subscription List at Madras, as I much fear I shall be obliged to discontinue the publication, if no additional Subscribers be obtainable, in Madras and Bengal: and this I will much regret, as a Journal on this side of India has much in its power to collect information, and extend the field of Oriental Research.

I remain, &c.

BOMBAY BRANCH, R. A. SOCIETY, 13*th June*, 1845.

(Signed) JAMES BIRD, *Secretary.*

Read two letters from Messrs. W. H. Allen and Co., dated 19th April and 19th May last, advising the despatch of books and periodicals per Steamer.

Mr. Minchin having intimated that the situation of Secretary will become vacant on the 10th instant, by his departure for England,

The Committee desire to express their regret that the Society is about to be deprived of the valuable services of that Gentleman, and to tender to him their best thanks for the interest he has taken in the welfare of the Society, and for the able and efficient manner in which he has performed the duties of Secretary during the last seven years.

(Signed) J. C. MORRIS, *For the Secretary.*

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*At a Meeting of the Managing Committee, on Friday evening, the* 8*th August*, 1845.

Read the following letter from C. J. Bird, Esq.

17*th July*, 1845.

MY DEAR MORRIS,

I send you the Stone* and hope the fellow likes carrying it—20 lbs. 14 oz.: I was so pressed for time at the time I got the stone that I sent the rough notes concerning it along with the stone to Madras—Walter Elliot had them. The Astronomer also saw the stone—and I understand a no-

* The Meteoric Stone of which a notice will be found in the Journal, Volume xiii. Part ii, Page 164.

tice on the subject has been compiled to appear in the next No. if ever there is one, of the Madras Journal of Literature and Science.

Believe me, &c.
(Signed) C. J. BIRD.

P. S.—I send a paper of sadly broken "Edible Birds' Nests" from the Straits, I fear they are not worth a place in the Museum; let any body make soup of them that likes.

Read the following letter from the Honorable H. Dickinson, Esq.

*To*

*The Secretary of the Literary Society,*
*Madras.*

SIR,

I have the honor to acknowledge the receipt of your letter of the 14th Instant, and have to beg that you will assure the Honorable the President, the Honorable the Vice Presidents, and the Members of the Managing Committee of the Madras Literary Society and Auxiliary of the Royal Asiatic Society that I accept with great satisfaction the honor to which they have invited me of becoming one of the Vice Presidents of the Society.

ADYAR, 21*st July*, 1845.
I have, &c.
(Signed) H. DICKINSON.

Read the following letter from the Chief Secretary to Government.

No. 696.

*Public Department.*

GENTLEMEN,

With reference to the Extract from the Minutes of Consultation of the 28th April last, No. 383, I am directed by the Most Noble the Governor in Council to request you will cause the Catalogue and information there called for, in respect to the Books and Manuscripts presented by Mr. C. P. Brown, to be furnished to this Office at an early date.

I have, &c.
(Signed) J. F. THOMAS,
*Chief Secretary.*

FORT ST. GEORGE, 7*th August*, 1845.

*To*

*The Committee of Management of the Madras Literary Society,*
*and Auxiliary of the Royal Asiatic Society.*

Read two letters from Messrs. W. H. Allen and Co., dated 14th and 19th June, 1845, intimating the despatch of Books and Periodicals.

(Signed) T. C. JERDON,
*Secretary M. L. S., &c.*

*At a Meeting of the Managing Committee, on Tuesday evening, the 9th September*, 1845.

Read the following letter from the Chief Secretary to Government.

*Public Department.*

No. 737.

*Extract from the Minutes of Consultation, dated* 15*th August*, 1845.

Read the following letter from the Secretary to the Government of India.

No. 490.

*From*

G. A. Bushby, Esq.

*Secretary to the Government of India.*

*To*

J. F. Thomas, Esq.

*Chief Secretary to Government,*

*Fort St. George,*

*Dated the* 19*th July*, 1845.

*Home Department.*

Sir,

I am directed to acknowledge the receipt of your letter No. 8, dated the 28th April last, with enclosures, and in reply to state for the information of the Most Noble the Governor in Council that the Governor General in Council being willing to afford reasonable encouragement to Scientific Societies towards the preservation of valuable collections of Oriental Literature, is pleased to sanction the employment of the Establishment noted in the margin* at a cost of Rupees 51 per mensem for the Madras Literary Society and Auxiliary of the Royal Asiatic Society.

| | Rs. |
|---|---|
| * 1 Native Librarian.. | 25 |
| 1 do. do. .. | 14 |
| 1 do. do. .. | 12 |
| Rups. | 51 |

I have, &c.

(Signed) G. A. Bushby,

*Secy. to the Govt. of India.*

Fort William,
*The* 19*th July*, 1845.

Ordered to be communicated to the Committee of Management of the Madras Literary Society and Auxiliary of the Royal Asiatic Society with reference to their Secretary's letter of the 8th April last, and to the Offices of Account and Audit.

(True extract and copy.)

(Signed) J. F. Thomas,

*Chief Secretary.*

*To*

*The Committee of Management of the Madras Literary Society, and Auxiliary of the Royal Asiatic Society.*

Read the following letter.

*To*

*The Chief Secretary to Government,*
*Fort St. George.*

SIR,

I have the honor to acknowledge the receipt of your letter of the 7th Instant, and in reply beg to state that I have communicated with Mr. C. P. Brown on the subject of your letter, and that Gentleman will as early as possible give the information therein required.

I have, &c.

LITERARY SOCIETY, COLLEGE, 16*th August*, 1845. (Signed) T. C. JERDON, *Secretary M. L. S., &c.*

Read the following communication.

*To*

C. P. BROWN, Esq.

SIR,

The Madras Government having again addressed the Society on the subject of the Mackenzie Manuscripts, I am instructed by the Managing Committee of the Madras Literary Society and Auxiliary of the Royal Asiatic Society to direct your attention to the communication forwarded to you by my predecessor James Minchin, Esq. on the 16th May last; and to request you will be pleased to inform them how far it may be in your power to enable them to supply the information required by Government.

I beg to forward a copy of the letter received from Government on the subject.

I have, &c.

LITERARY SOCIETY, COLLEGE; 16*th August*, 1845. (Signed) T. C. JERDON, *Secretary M. L. S., &c.*

Read the following communication from C. P. Brown, Esq.

*To*

*The Secretary to the Literary Society.*

SIR,

I have to acknowledge your letter of the 7th Instant. Illness has delayed my reply.

I am herein asked to furnish a Catalogue Raisonnée of my Library, presented to Government. To do this would occupy more than one year and would demand a Native establishment for the express purpose.

The question as to the sum this Library cost me is not easily answered. Including transcribers, paper, binding, money paid to examining Pundits, and other items I have usually rated it about 30,000 Rupees. It is not

right however to put the valuation to me—the question ought in propriety to be considered by others.

I have, &c.

21*st August*, 1845. (Signed) C. P. Brown.

A paper on the " Antiquities of the Neilgherry Hills" communicated by Captain Congreve, was laid before the Meeting which the Committee has resolved to publish in the Society's Journal.

(Signed) T. C. Jerdon,
*Secretary M. L. S., &c.*

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*At a Meeting of the Managing Committee, on Tuesday evening, the 7th October*, 1845.

Read a letter from Messrs. W. H. Allen and Co., dated 19th August, 1845, advising the despatch of Books and Periodicals per Steamer.

Read the following letter from Captain S. C. Macpherson.

Madras, 22*d August*, 1845.

My Dear Sir,

I beg leave to offer for the acceptance of the Madras Branch of the Royal Asiatic Society a pair of horns of the Cervus Frontalis of Munnipore, in Assam, discovered by Captain Guthrie, Bengal Engineers.

Very truly your's,
(Signed) S. C. Macpherson.

*To*

T. C. Jerdon, Esq.
*Secretary M. Asiatic Society.*

Ordered that these be deposited in the Society's Museum, and that the thanks of the Society be communicated to the Donor.

(Signed) T. C. Jerdon,
*Secretary M. L. S., &c.*

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*At a Meeting of the Managing Committee, on Wednesday evening, the 5th November*, 1845.

Read the following letter to the Chief Secretary to Government.

*To*

J. F. Thomas, Esq.
*Chief Secretary to Government.*

Sir,

The Government of India were pleased under date the 19th July last to sanction an establishment amounting to 51 Rupees per mensem for the custody of the extensive Library of Oriental Works under the care of the

Madras Literary Society and Auxiliary of the Royal Asiatic Society of which due notice was given to the Society in the Minutes of Consultation of Government, under date the 15th August, and a bill was accordingly presented to the Civil Auditor for the pay of the said establishment from the date on which it was entertained.

It will be observed however from the accompanying copy of an official memorandum of that Officer that he does not consider himself authorized to pass the bill for the period anterior to the date of the said Minutes of Consultation, without the special sanction of Government.

It has already been explained in my predecessor's letter of the 8th April last, that the Literary Society is not in possession of any funds from which the charges of the establishment in question can be defrayed, and as the Supreme Government have recognized the importance of the object contemplated by sanctioning the establishment, the Committee of management beg me to express their hope that Government will be pleased to authorize the payment of the sum granted, from the date on which the establishment was entertained, viz. 1st February, 1845.

I have, &c.

LITERARY SOCIETY, COLLEGE; 3*d November*, 1845.

(Signed) T. C. JERDON, *Secretary M. L. S., &c.*

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## OFFICIAL MEMORANDUM.

The Civil Auditor regrets that he cannot pass the accompanying bills* as forwarded to him. The regulations of Government are that when new establishments are sanctioned their pay should be drawn from the date of their entertainment, subsequent to the orders of Government. It appearing that the establishment now sanctioned for the Literary Society was entertained previously to the receipt of the Minutes of Consultation of Government, the Civil Auditor has passed* the Bill from the date of those Minutes but he cannot pass the charge for the previous period without the special sanction of Government.

* 1. From 1st February to 31st August, 1845.—Rupees 357 0 0.
1. From 19th July to 31st August, 1845.—Rupees 72 6 2.

* For Rupees 27-15-5 from 15th to 31st August, 1845.

FORT SAINT GEORGE, CIVIL AUDITOR'S OFFICE, 8*th September*, 1845.

(Signed) J. C. MORRIS, *Civil Auditor.*

*To*

*The Secretary Madras Literary Society and Auxiliary of the Royal Asiatic Society.*

Resolved,—That a letter be circulated regarding the frequent practice of late of making pencil remarks in the books of the Society.

(Signed) T. C. JERDON,
*Secretary M. L. S., &c.*

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*At a Special General Meeting of the Madras Literary Society and Auxiliary of the Royal Asiatic Society, held at the Society's Rooms, at the College, on Monday, the 24th November,* 1845.

The Honorable Sir E. Gambier, President, in the Chair.

The Meeting proceeded to elect the following Gentlemen as Members of the Managing Committee in the room of T. V. Stonhouse, Esq. who has resigned, and Captain S. Best and Lord Arthur Hay who have left the Presidency.

Rev. G. Knox proposed by J. C. Morris, Esq., seconded by Walter Elliot Esq., and carried unanimously.

Lieutenant Colonel Pratt, C. B. proposed by Lieutenant Colonel Felix, seconded by Walter Elliot, Esq., and carried unanimously.

T. Pycroft, Esq. proposed by J. C. Morris, Esq., seconded by Lieutenant Colonel Watkins, and carried unanimously.

Proposed by J. C. Morris, Esq., and seconded by Walter Elliot, Esq. that Captain S. Best be considered as an Honorary Member of the Managing Committee; carried unanimously.

It was resolved by the Meeting that the appointment of T. C. Jerdon, Esq. as Secretary by the Honorable the President at the recommendation of the Managing Committee, be confirmed.

Mr. Walter Elliot lays on the Table a set of Earthen Vessels dug out of an old sepulchre in the American Mission Compound at Madura, and forwarded to him by the Rev. William Tracy of that Mission.

A large fragment of Meteoric stone presented by C. J. Bird, Esq., which fell at Rajahmundry in 1844, is also laid on the Table. See Society's Journal No. 31.

The thanks of the Meeting were unanimously voted to the Honorable the President for his conduct in the Chair.

(Signed) E. J. GAMBIER,
*President.*

(Signed) T. C. JERDON,
*Secretary.*

*At a Meeting of the Managing Committee, on Tuesday evening the 9th December*, 1845.

Read the following communication from the Chief Secretary to Government.

No. 1057.

*Public Department.*

*Extract from the Minutes of Consultation, dated* 15*th November*, 1845.

Read the following letter from the Secretary to the Committee of Management of the Madras Literary Society and Auxiliary of the Royal Asiatic Society.

Here enter 3d November, 1845.

The Most Noble the Governor in Council authorizes the Civil Auditor to pass the Bill of the Secretary to the Madras Literary Society for the Establishment referred to in the foregoing letter from the date of its entertainment, viz. the 1st February last.

(A true Extract.)

(Signed) J. F. THOMAS,
*Chief Secretary.*

*To*

*The Committee of Management of the Madras Literary Society and Auxiliary of the Royal Asiatic Society.*

Read the following letter from T. Pycroft, Esq.

*To*

T. C. JERDON, ESQ.

SIR,

I do myself the honor to acknowledge the receipt of your letter of this day's date, and beg in reply to state that it will afford me much pleasure to become a Member of the Managing Committee of the Madras Literary Society and Auxiliary of the Royal Asiatic Society.

MADRAS,
26*th November*, 1845.

I have, &c.
(Signed) T. PYCROFT.

Read the following letter from Captain J. T. Smith, Engineers, reporting the arrival of a box of minerals for the Museum of the Society from Major General Cullen.

*To*

T. C. JERDON, Esq.

DEAR SIR,

I have received a large chest of Minerals from General Cullen, part of which he requests I will send to the Museum of the Literary Society; I believe they are all, or chiefly, specimens of a peculiar species of limestone, which General Cullen considered likely to be valuable as a water cement, and he requests me to make some experiments with it. I have not been able to do more than make a single trial, of which I will report the result to him. As the box is a heavy one, I shall be much obliged if you will kindly inform me where to send it and to whose care it ought to be consigned.

MINT,
4*th December*, 1845.

Your's truly,
(Signed) J. T. SMITH.

Resolved,—That the thanks of the Society be communicated to Major General Cullen for the box of Minerals presented by him for the Museum of the Society.*

Read a letter from Messrs. William H. Allen and Co., advising the despatch per Steamer of the Magazines for October and several Books.

Resolved,—That Roxburgh's Flora Indica be purchased from C. P. Brown, Esq. for 36 Rupees, and that Owen's Odontography, first part, be purchased for 10 Rupees.

Resolved,—That the works of Balzac, Victor Hugo, and Paul de Kock, for sale at Messrs. Miller and Son's, be bid for at the sales by the Secretary.

(Signed) T. C. JERDON,
*Secretary M. L. S., &c.*

* These minerals are from the same locality as those described in the Journal of the Asiatic Society of Bengal, Volume xiv. Proceedings, page cxvi.

C. K. S. PRESS—MADRAS.

BRITISH MUSEUM

CHART
of the
LACCADIVE ISLANDS
reduced from Lieut. Moresby's
Survey in 1828.
Mangalore
True Meridian
Cherbaniani Reef
[Belyapany reefs]
Byramgore Reef
[Cherydpany reefs]
Chittac
[Chetlat]
Betrapar
[Bitra]
Kiltan
[Keltan]
Cardamum
[Kadamat]
Elicalpeni Bank
[Elikalpiny reef]
Sand Bank
Pere-mul-par Reef
[Permalla]
Ameni
[Ameendevy]
Tingaro
Bingaro
Aucutta
[Akaty]
Underoo
Andret
Pittie Sand Bank
[Puttee]
Cabrutee
[Kavratee]
Kalpeni
[Kalpiny]
Seuhelipar Islands
[Saheler]